

Calvinist Contact

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Christianity's millennium year in U.S.S.R. is "year of the Bible"

John Longhurst
WINNIPEG, Man. (MCC) — Twenty years ago, when restrictions on the importation of Bibles into the Soviet Union were acute, Christians in the West began a major effort to send Bibles to believers in that country. Some organizations decided to try to send Bibles legally, while others smuggled Bibles across the border. Smuggling proved more effective; of the over 4 million Bibles sent to the Soviet Union between 1967 to 1985, around 90 per cent arrived by illegal means. The situation is dramatically different today — most of the Bibles and biblical literature sent to the Soviet

Union this year will arrive with the blessing of the Soviet government. According to Dr. Walter Sawatsky, director of the Mennonite Central Committee (MCC) Canada East/West Concerns program and expert on the importation of Bibles into the Soviet Union, "the 1,000th anniversary of Christianity in the Soviet Union, 1988, is turning out to be the year of the Bible and biblical literature." Sawatsky, author of the book *Soviet Evangelicals Since World War II*, visited the Soviet Union from Feb. 21 to Mar. 6. He reports that the All Union Council of Evangelical Christians-

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Couple opts for home birth

Bert Witvoet and Marian Van Til
TORONTO — Heather Balogh, and her husband George, had a "fairly good experience" three years ago when it came time to go to the hospital to deliver their first child. But when a second baby was expected, they decided to opt for a home birth. The first birth had occurred under

reasonably "natural" conditions in the hospital, George recalls. But what made for some unpleasant memories was Heather's experiencing of what she felt as ostracism by hospital staff when she refused to take the drugs prescribed by her doctor. That refusal made her a "difficult patient," according to her hospital records.



Photo: courtesy of George Balogh
Proud father George Balogh holds his daughter, Kaitlin Julianna, one hour after her birth at George and Heather's home.

Rally promotes Sundays for families, not shopping

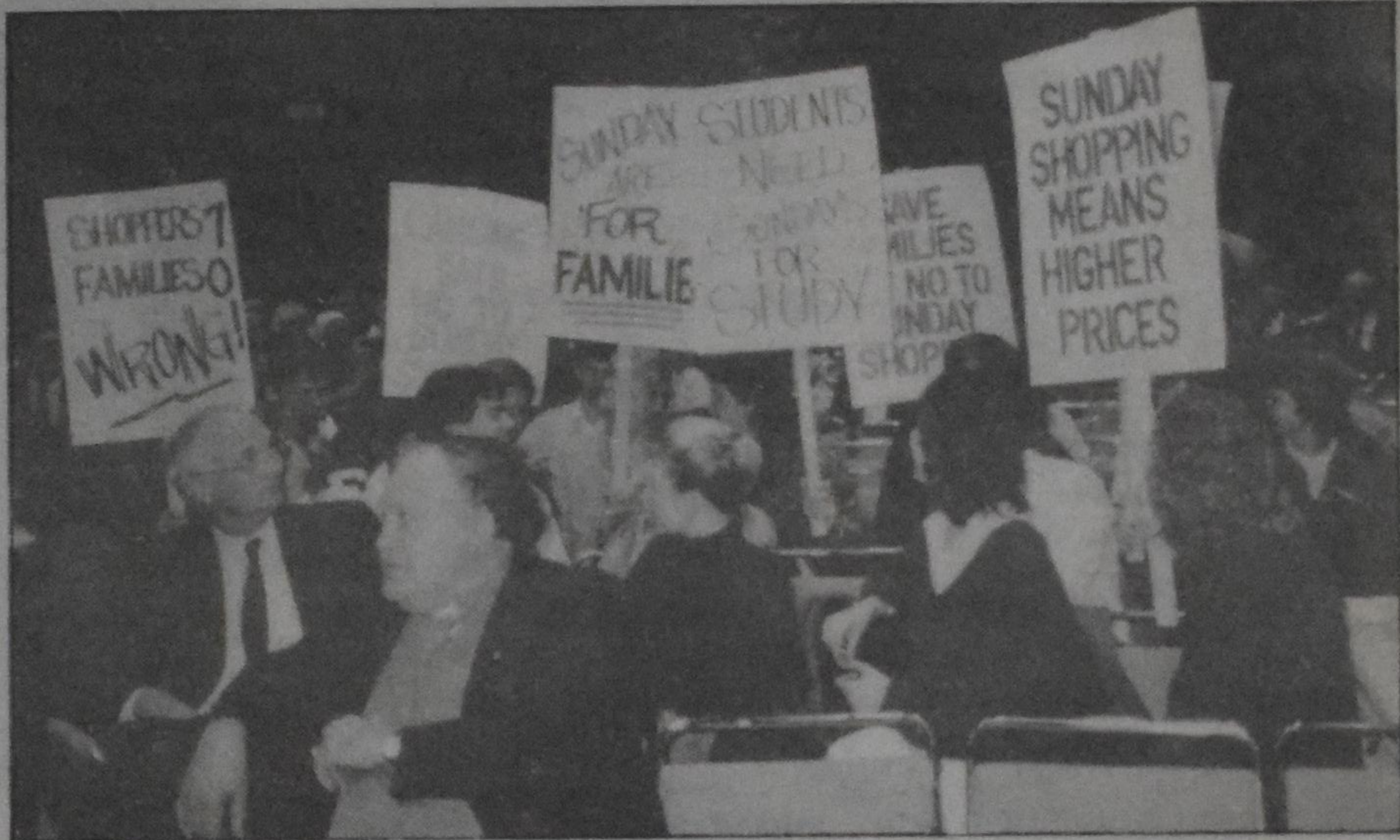


Photo: Robert VanderVennen
Placards at a Toronto rally protest Sunday shopping. (Front: Bishop Arthur Brown, Anglican Church of Canada.)

Robert VanderVennen
TORONTO — A major public protest against the Ontario government's intention to move toward unrestricted Sunday shopping was

Thinkbit:

Young son to father: "When is the minister going to finish?"
Father: "He finished a while ago but he doesn't realize it yet."

From: *The Grapevine*

While considering a home birth for Kaitlin, their second child, Heather and George concluded that not only would birthing conditions be more intimate and natural, but possible exposure to hospital viruses — not an uncommon occurrence they were told — would be eliminated.

Heather, a Seventh Day Adventist, and George, who describes himself as an evangelical Christian, wanted to improve on the hospital environment without endangering Heather or Kaitlin in any way. So they enlisted the help of a sympathetic (female) doctor and two midwives. The doctor and the primary midwife had been present at the birth of a grandchild of the well-known maverick doctor-writer Robert Mendelsohn. (One of Mendelsohn's several books, "Male Practice: How Doctors Manipulate Women," encourages women to put away passivity when dealing with their doctors — many of whom still do not like to fully explain a patient's condition to her or him.)

The Baloghs, their midwives and their doctor all agreed that if there were any signs of trouble during the pregnancy, Heather would give birth at the hospital.

But everything went beautifully, George says. In a poem about the moving event he writes: "A daughter was born to us tonight ... and that was the beginning of the very best."

The irony in this otherwise very pleasant experience, George points out, is that the government will not pay midwives for their work. George and Heather had to pay for the midwives' services out of pocket — \$500 to the primary midwife, and \$150 to the "back-up." "But OHIP (Ontario Health Insurance Plan) pays for abortions," notes George. "That's a sign of where our society is heading."

raised at a rally at Toronto's Convention Centre on Mar. 21. Organized by Gerrit de Boer, owner of Idomo Furniture, 20 speakers representing a wide range of public and private interests united in an outcry aimed at Premier David Peterson and his government.

Speakers included the leaders of the opposition parties, Bob Rae of the NDP and Andy Brandt of the Conservatives. The Hon. Greg Sorbara, Minister of Labour and of Women's Issues, and the Hon. Joan Smith, Solicitor General, responded for the government. The media was well represented, and clips from the meeting were shown on that evening's TV news. About 800 people attended the rally.

The Liberal government has said it plans to introduce legislation that will give each of Ontario's 840 municipalities the legal right to regulate Sunday shopping, to legalize it, forbid it, or restrict it as they wish. Pressure to allow Sunday shopping has come from certain merchants in Toronto, from mall owners, from some of the large retail chains and from the fact that exemptions from the provincial law permitting Sunday shopping in designated tourist areas has become unworkable.

Opponents say that giving municipalities the right to decide on Sunday shopping is no option at all because of a domino effect. They say that when one city permits Sunday shopping all those near it will face enormous pressure to open their stores on Sunday, too.

Sunday as common "pause day"

Dr. Bruce McLeod said that the United Church of Canada, of which he is a former moderator, believes Sunday as a common pause day "is too precious"

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News

Rally promotes Sundays for families, not shopping

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to allow a fearful government to give it away in pieces. We in Canada need a day to breathe together. There is something sick about people who say they are born to shop — we are not primarily shoppers and sellers."

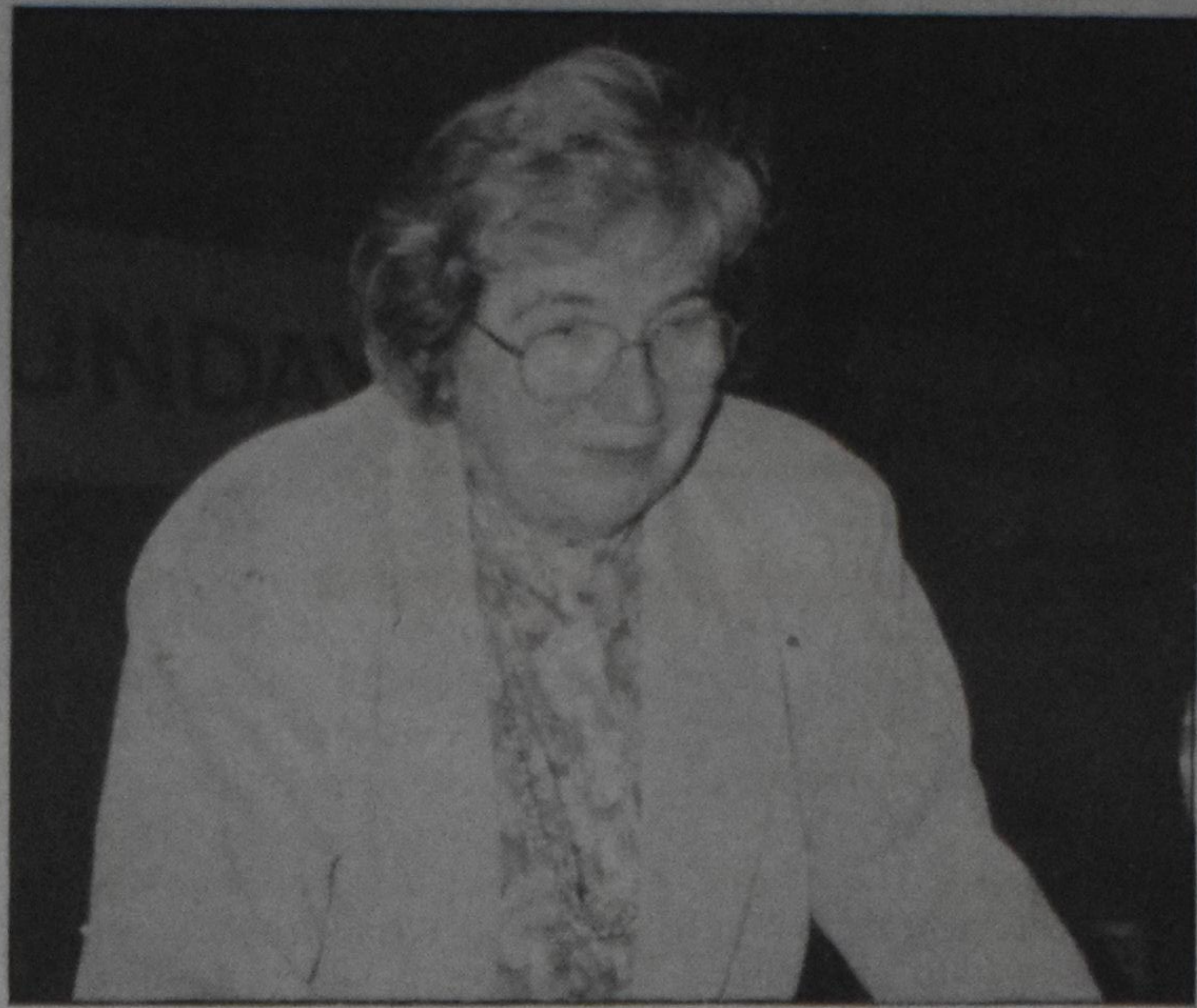
Dr. Suzanne Scorsone, representing the Catholic Archdiocese of Toronto, argued that women would pay most heavily for Sunday shopping, especially as day care for children is not usually available on Sundays. The majority of retail workers are women, and many owners of new businesses forced to be open on Sundays are women. Frank Troiani, representing independent food store owners, expressed concern about single parents who must work when their children are out of school. "Families must have priority over commercialism," added Gerrit de Boer.

Howard Moscoe of the Association of Municipalities said that municipalities have rejected Sunday shopping almost unanimously, with the councils of 120 Ontario municipalities having already voted against Sunday shopping, including those with heavy tourism like Wasaga Beach and Lindsay.

Management and labour agree

Several business owners, such as Raymond Gork, representing Home Hardware store owners, and Doug Alexander of the Canadian Tire Dealers Association, warned that qualified and knowledgeable sales people are in short supply and would be spread even more thinly over the work week, resulting in a decline in service.

Bill Reno, representing a labour union with 45,000 retail workers, said that his union members in British Columbia



Ontario's Solicitor General Joan Smith defends the government position on Sunday shopping.

and Alberta, where there is now open shopping, urged the union to resist Sunday shopping in Ontario "with all your might." Sean O'Flynn of the Ontario Federation of Labour (800,000 Ontario members) said, "Sunday

shopping is a disease. Stores in malls are already open 12-hours a day. Enough is enough."

Brian Stark, owner of a business that sells china to tourists, said that Sunday shopping is wrong for Ontario, that the province should not "Americanize" its cities. Gerry Wood of the Toronto Automotive Dealers Association, whose members employ 15,500 workers, said "our employees come first, ahead of profits. We can make enough in six days." Other speakers pointed out that Sunday shopping does not increase the total sales volume but spreads it over seven days rather than six, resulting in higher overhead costs and, therefore, higher prices for the goods sold.

Others who spoke against Sunday shopping included Bishop Arthur Brown of the Anglican Church of Canada, Brian Stiller of Evangelical Fellowship of Canada, Tim James of Marks and Spencer, Walter Pridham of Sears Canada, Joyce King of United

Senior Citizens of Ontario and Connie Lamanna and Lily Lash of West Clair Business Association.

Political opposition

Andy Brandt, MPP, Leader of the Progressive Conservative Party, emphasized that the all-party Select Committee of the legislature that studied Sunday shopping was unanimous in its opposition to Sunday shopping. He urged that an all-party legislative committee be struck to come up with a solution, which would have the result that then, all the political parties would share responsibility. Bob Rae, MPP and Leader of the Official Opposition, promised David Peterson "the fight of your life if you bring this legislation forward. People do not want this. It's wrong!"

Welcoming this barrage of protest, those attending the rally did not take kindly to the responses of government representative Greg Sorbara when he said, "Sunday shopping will not destroy families. Families are stronger than that." Nor were they convinced when Solicitor General Joan Smith argued that the province of Ontario is so diverse that the problems of a legal definition of "tourist area" are so great that municipalities are in the best position to define tourist areas within their own jurisdictions. She said she was not saying that she favours Sunday shopping, and that she hopes her own city of London stays without unrestricted Sunday shopping.

A strong and united message was sent to the government of David Peterson. An announcement of the new legislation is expected any day.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Passing the buck

Since it was re-elected with a majority, the Peterson government has been performing very differently from its days as a minority government. In minority, Ontario's first Liberal government in over 40 years, was aggressive and innovative. In majority, it has taken on, in a single year, the seemingly directionless style which the previous Conservative government took several decades to develop. Having once created a positive image for himself, Premier Peterson appears to have decided that he isn't going to let controversy get in the way of keeping it. Saying little and doing less — or passing decisions off to another level of government — seems to be the new style.

This is what appears to have happened on the issue of Sunday shopping. A committee composed of members of all three political parties unanimously recommended the continuation of a "common pause day in Ontario" two years ago. Last December, Solicitor General Joan Smith, who was a member of that committee, announced that municipalities would be given the power to determine their own Sunday shopping regulations.

Decision backfired

The decision backfired dramatically on the government. Although Peterson apparently believed that passing the buck would mean avoiding controversy, almost no one is happy with the decision. Those who favour wide-open Sunday shopping are unhappy because of the Liberals' unwillingness to take a strong stand in their favour. Others are angry because it is clearly a way of bringing in Sunday openings through the back door.

Very few major groups favour the decision. Both opposition parties are opposed to extending Sunday shopping. Labour unions are opposed. Many retailers are opposed. And the municipalities, who now have to make a very controversial decision whether to open or

remain closed, are furious.

If so many groups are opposed, why did Peterson decide to pass the buck? Why not rewrite the old law to conform to the Charter of Rights and satisfy most people?

Tarnished image

The reason is that even though Peterson desperately wants to avoid losing his positive public image by avoiding decisions, he continues to follow his convictions about what is good or bad public policy. His government is driven by convictions about Sunday shopping, as well. I'm sure Peterson knows that passing responsibility for store openings to municipalities will inevitably lead to wide-open Sunday shopping.

On this issue, as on many others, the Liberals are motivated by the secular "human rights" ideology which dominates much of today's politics. Human rights advocates argue that no one should have any "right" to decide that their aborting of babies, sexual practices, and hours of shopping should be restricted by "outdated" moralities.

Liberals argue that people should be free to choose what they want to do. But "freedom" (in a Christian or non-Christian sense) is always based on a belief about what is right and wrong. Just as freedom in Christ does not allow a Christian to do just anything at all, so secular freedom restricts other kinds of "rights." And if that happens to destroy the life of an unborn baby or someone's ability to have Sundays free from work and with their families, so be it. The Liberals are simply "imposing their morality on us" as pro-abortionists like to say.

Yes, the Peterson government has become interested in power for its own sake, but that doesn't mean its convictions won't be evident in the things that they do decide.

William Van Geest is a political analyst and independent public affairs consultant in Toronto.

"Jesus is alive" says British mail

LONDON, England (EP) — Through March and part of April letters mailed in Britain will carry the message "Jesus is Alive." The slogan will be part of the postmark used by the postal service on nearly 50 million pieces of mail each day, including mail bound for Moslem, Buddhist and Jewish nations.

The British postal service has a policy allowing "any institution, organization or member of the public" to pay to have a slogan put on the postmark. The "Jesus is Alive" postmark was the idea of Christian bookstore owner Paul Slennett, 41, who paid 50,000 pounds (\$88,500 U.S.) to have the slogan used to cancel stamps.

Slennett said he got the idea five years ago while listening to a sermon by a lay preacher who collected stamps and

postmarks. "I just felt the Lord saying he wanted a Christian postmark," said Slennett, who owns a bookstore in Southend-on-Sea.

The nation's significant Moslem population is not expected to find the postmark offensive because the Koran teaches that Christ was not murdered or crucified, but merely "raised up" by God, and that He will return to experience a natural life and death.

All but one of Britain's 69 sorting offices will use the slogan. The exception, the Plymouth station, had already committed itself to use postmarks reading "Armada 1588."

First things first: we must shed some tears for the Canadian beer brewers. Their protection is about to crumble, like the walls of Jericho, under the onslaught of GATT's insistence on fair trade. The beer barons want the government to ignore GATT (General Agreement on Trade and Tariffs) and if the Europeans retaliate by placing tariffs on other Canadian goods, "so be it" they say solemnly. We must keep supporting our precious brewery industry. Imagine attacking Labatt's, Molson, or O'Keefe. Sacrilegious!

It is time for the provinces to update their antediluvian laws which determine that beer consumed in a province ought to be brewed in that province. It is rumoured that there are some MPs who want capital punishment re-introduced for

people who drink Canadian beer that was not brewed in their own province. It is ironic that the beer industry, which due to some pretty expensive major-league lobbying, succeeded in getting exemptions in the free trade deal will now probably have to compete with American beer anyway.

The cost of Canada's participation in the U.S. space program has gone the way of the five-cent chocolate bar, except a little further: from \$756-million to \$1.2-billion. The government is planning to siphon the extra funds out of that much-heralded science and technology budget of \$1.3-billion. The government giveth, and the government taketh away, and money in the

hands of the government is like water in a leaking bucket.

The Parti Quebecois has a new leader. Parizeau will take the P.Q. for the second time around the mulberry bush of independence. It is to be hoped that they all will fall down. This Parizeau looks like a tough *hombre*, who lacks the redeeming humour of his illustrious predecessor, Levesque. Bourassa, however, has the inspired answer: a VCR in every Quebec home by way of a brand, spanking new mega project of expansion on the James Bay hydro site. Cost: a mere \$7.5-billion. Bourassa speculates that "Vive l'argent" will always drown out "Vive Quebec libre," and he is probably right.

Christianity's millennium year in U.S.S.R. is "year of the Bible"

... continued from page 1. Baptists (AUCECB) has received permission to import 100,000 Russian-language Bibles this year; that the Russian Orthodox Church has received permission to import 160,000 Russian-language study Bibles; and that permission has been given to import 15,000 German-language, 1,000 Ukrainian-language and 8,000 Latvian-language Bibles, together with song books. A 12-volume Bible in Russian braille is also in production for importation.

Last year MCC and the Baptist World Alliance sent 5,000 15-volume sets of *Barclay's Bible Commentary* to Baptists and Mennonites in the Soviet Union. MCC anticipates a request for 5,000 more sets. The commentaries were sent through the United Bible Society, the only official channel for sending Bibles to the Soviet Union.

Bibles printed there, too

As well as permitting the importation of Bibles and biblical literature, Sawatsky reports that the Soviet government is allowing Bibles to be printed in the country. The Soviet Academy of Science is planning to print 250,000 copies of a scholarly translation of the Bible for the modern secular reader and the Russian Orthodox Church is printing 100,000 Bibles.

Sawatsky was part of an MCC delegation which was invited to the Soviet Union to be thanked for the Bible commentaries. It was his first visit to the Soviet Union since 1981; he had been denied a visa since the publication of his book, in which he described church and state policy and church leaders with unusual

openness and detail. He attributes being able to return to *Glasnost*, the new Soviet policy of openness, and to a recognition of the Mennonite contribution to peacemaking between East and West.

Is smuggling the way to go?

In reflecting on the new Soviet government openness to the importation of Bibles, Sawatsky says that since 1967 there "has been a kind of competition between Christians favouring legal importation and those favouring the illegal route." While those who argued that smuggling was more effective, were proved right for 20 years, he observes. Bible smuggling "has become less successful as Soviet border authorities developed more sophisticated controls." Further, he says, some "smuggling adventures that were exposed embarrassed all Christians, including Christians in the Soviet Union."

He attributes the Soviet government's willingness to permit the importation of Bibles to the world-wide attention being focused on the Soviet Union during this, the millennial celebration of Christianity in that country. "It may well be," he adds, "that they will continue to give printing and importation licenses, not only to satisfy the needs of Christians, but also to stimulate societal reflection on spiritual values."

No theological libraries

Sawatsky adds that most Soviet clergy have Bibles, but what they lack is "even the semblance of a theological library to help them improve the quality of preaching." The

concern for quality preaching has become more important, he notes, as the level of general public education has risen. "More lay people are well educated and expect a more thoughtful sermon that might help them apply their faith in their life situations," he says.

In every church he visited, Sawatsky found the 15-volume Barclay Bible commentaries sent by MCC and the Baptist World Alliance.

Soviet religious leaders hope that as more Bibles become available the Soviet public "will be able to better understand Christians and improve the climate of relations," Sawatsky reports.


He also says that city administrators in some Soviet cities have met Christian leaders to ask how they communicate values and morality and how they manage to keep their families together. "At a time when Soviet society seems to be coming apart," Sawatsky says, "the church is being seen as a beacon of hope."

Twenty years ago, when restrictions on Bibles were severe, organizations that tried to send Bibles to the Soviet Union "fell short of their goals not because the Soviet authorities posed insurmountable obstacles, but because they were unable to raise sufficient funds," Sawatsky explains. "If in 1988 people in the Soviet Union fail to get Bibles, it should not be because Western believers lacked vision and commitment to share from their financial abundance."

The United Bible Society will need almost \$5-million to meet all the requests for Bibles and biblical literature.

Pressreview

Carl D. Tuyl



Quick now, answer this question: How long has it been since our best-dressed Monsieur Mulroney sat down with the ladies and gentlemen of the press in a formal conference? The correct answer is ... more than a year! During his election campaign he promised two press conferences per month. Monsieur M. does forget some things some times, doesn't he?

The RCMP, true to its tradition, will get its man or woman, as Margaret Kemper found out. A good many years ago she was Margaret Trudeau, and untouchable, but the RCMP does not forget. They were right there to catch her red-handed with a whole ounce of marijuana. Got ye!

A federal research report recommends that Canada should consider wholesale adoption of orphans to stem the trend toward the aging of our population. These orphans would then also be able to help pay for the pensions that become due at about the turn of the century. When Ottawa wants you to adopt orphans you can be sure that there is more than altruism on the agenda.

The United States' policies in Central America are not what one calls a success of masterful diplomacy. The situation is getting messier by the day. Paratroopers are jumping into Honduras, "upon the request of the Honduran President Jose Azcona." Nicaragua's Ortega is getting increasingly bellicose. Nobody knows who could legitimately rule Panama, because all post-Noriega candidates have been bought. Americans have demonstrated angrily in front of the White House, against more military involvement and world opinion is beginning to regard Reagan as a man who cannot rule his own house.

In the hornet's nest of the Middle East, America's peace efforts, in spite of Schultz's serious exertions, have come to naught. It was more than three months ago since the Arab uprising in Israel's occupied territories began. Perhaps there are no more diplomatic solutions.

Perhaps there is no other solution than the mass shedding of blood till one of the parties expires. That is the route they have taken in Teheran and Baghdad. It is the route Botha prefers to go. The fighting parties in Ireland have gone quite a distance on that path already. It is striking that in all these strife-torn territories, the funeral has become a political event, and that the victims cannot even be buried in peace.

Lt.-Col. Oliver North, who with his like-minded colleagues did an end-run around the democratic process in the United States, was charged with fraud, theft of government property and other crimes. There is speculation that President Reagan might be generous with pardons, which would let the whole gang go scot-free.

And this column ends with a question. Two Christian Reformed people came to a fork in the road. One road sign read: "To Heaven." The other read: "To a Discussion About Heaven." Which way did they go?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

Dealing with differences in viewpoint

There is a strong difference of opinion between me and some of my friends on the staff of the Christian Labour Association of Canada (CLAC) about the current crisis in Nicaragua. Some of that has been expressed in recent issues of *Calvinist Contact*.

My friends Harry Antonides, Hank Kuntz and Ed Vanderkloet, among others, are deeply concerned about the inroads of godless, totalitarian communism in Nicaragua, and the danger of its spread from there to other parts of the Americas. My own greatest concern is for the welfare of the poor and defenseless people of Nicaragua — and in many other Latin American countries — whose lives are ruthlessly beaten into the ground by brutal, iron-fisted governments, whether politically of the right or the left.

Of course, my friends at CLAC are also deeply concerned about the welfare of the poor people. Ed Vanderkloet, for example, has recently written in moving terms about the unbelievable poverty of people in Haiti and in South America. And I certainly believe that communism is a menace that should be wiped out from Nicaragua and Cuba and other places where it exists.

Yet our emphases are very different, and, therefore, each of us will continue to argue for policies and actions that support what we consider to be the most important problems. Because we each feel strongly about these matters, these arguments will sometimes be heated, though we want them always to be within the bounds of Christian love.

Why these differences?

How is it possible to have these widely different and strongly held opinions among Christian friends? After all, each of us wants to serve and obey our Lord with all our hearts, and we all want to be guided by the Bible in every thought and action. Are some of us sinning in our lack of submission to Christ and his Word?

No, I don't think so. I think the root of differences of this kind lies in the different kinds of personalities or temperaments that God has given us. We recognize that God has given the variety of his children different gifts, and that He has also given us different kinds of emotional makeup. That is not to say that some kinds are less good than others, or that some differences are necessarily the result of sin. Our sins do enter the picture, of course, but God has given us differences — He has willed to make no two people identical — so that we will need each other, so that what is lacking in one will be supplied in another, as Paul so beautifully sets out in I Corinthians 12.

This subject should be pursued publicly, and I hope I can do it with the considerable sensitivity it requires. You should know that I count each of the three people I have named as my personal friends. I enjoy their company and I know each of them as loving, caring people who serve God with all their hearts. I respect and admire them greatly, and in turn I feel their personal regard for me.

Hawks and doves

But there are differences in temperament between us which, I think, directly bear on our differences about Nicaragua. It seems to me that my three brothers are fighters. And they need to be. Serving in our society as labour union workers calls for aggressiveness in standing for what is right. Anyone who is a pushover will indeed be pushed over. The labour scene is not "nice." To serve in that scene requires a bold temperament and the grace to always act in the spirit of Christ. I can't see how a person can do that year after year without becoming cynical and hardened. Yet these men handle that very well, in my

opinion. There are occupational hazards in being labour union officials that should bring special prayer for them from us brothers and sisters whom they serve.

This aggressive temperament shows, I think, in their attitude toward communist aggression in Nicaragua. Add to that the fact that each of the three experienced early in their lives the brutal occupation of the Nazi army in The Netherlands. They now want to stand against such aggression and snuff it out before it spreads.

* Compared to these men, I feel like a softie. I read about people who live hand to mouth, who can't count on having food next week or next month, whose lives may be snuffed out at any moment by government or anti-government forces. Photos and eyewitness accounts tear at the heart. There are no political or military solutions to this kind of thing — modern history makes me cynically think that if the present oppressors are overthrown, the "saviours" become the new oppressors. I think that politics and fighting are not the answer but are counterproductive. You need to try to do good in a country in spite of its current political situation.

Complementary differences

Will I be able to persuade my CLAC brothers to accept my priorities, or will they be able to convince me that their priorities are better? No, we might as well be realistic about that. There is truth to both sides, of course. We all recognize that. But which problem should have our greater concern — the communist menace or the plight of the oppressed people — and what should be done? We will continue to disagree about that.

Where does that leave us? It leaves us with differences. Can we live with them? I think we can; in fact, I think God calls us to live with our differences. Both viewpoints are needed. Both are held by people who love God with all their hearts and who want to live in obedience to his Word. We don't need to fight or oppress each other until one is beaten into the ground.

I think that what is true about this difference of viewpoint on Nicaragua is also true about other kinds of disputes in God's church.

Robert VanderVennen

Letters

Readers want no political compromise re abortion

Let me start by thanking Bill Van Dyk for his thought-provoking article on the pro-life movement. ("Change the debate on abortion," C.C., Feb. 26) There are, however, a few questionable elements in the letter.

... Under the heading, "Compromises in a Pluralistic Society," the point is made that the pro-life stance that life begins at conception is a politically unwise one. Why?

There is a discussion concerning "viability" of the fetus. This issue brings with it at least one insurmountable problem; namely, that there is a stupendous lack of moral logic or credible scientific evidence to defend any particular "point of viability." Realistically then, the line can only be

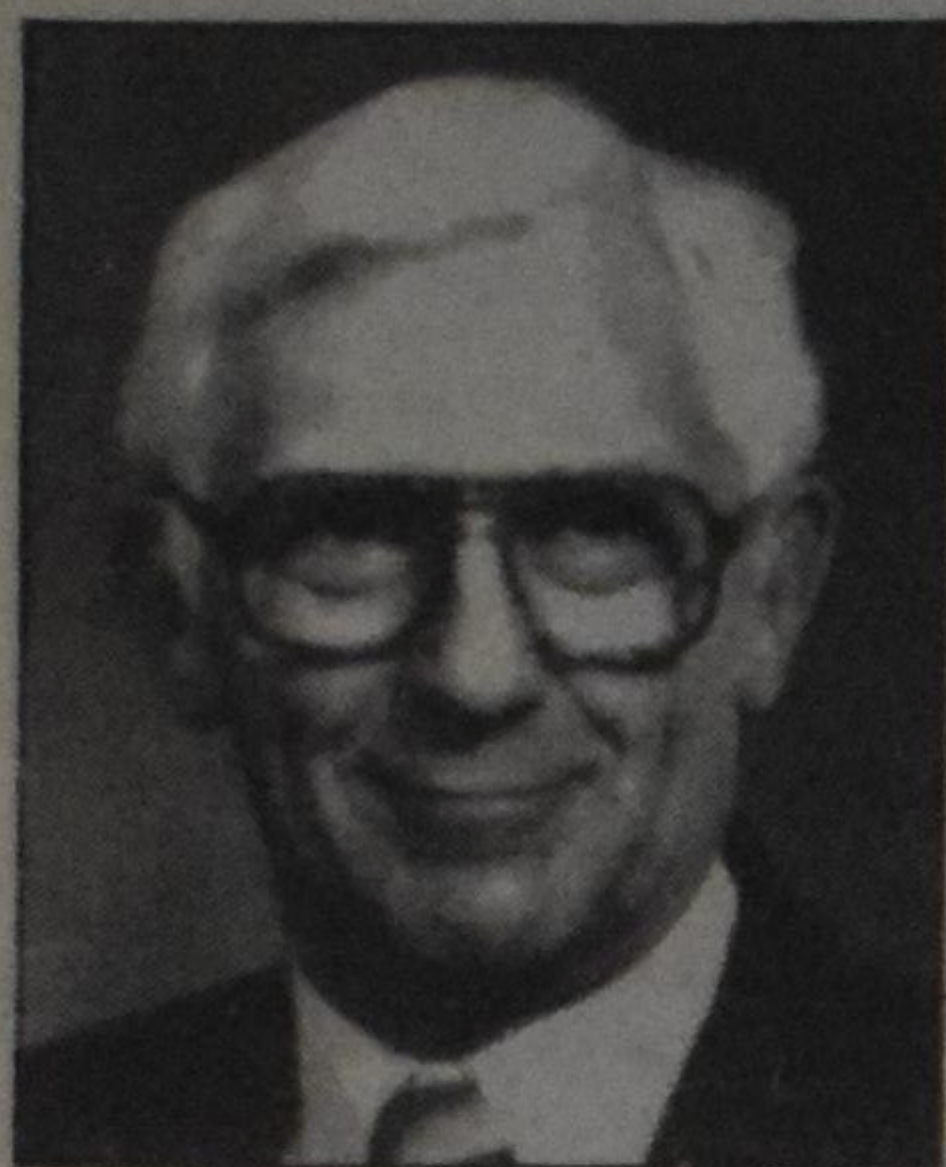
drawn at either conception or birth. Any other designation can only be arbitrary.

... It was the concluding paragraphs of [Van Dyk's] letter which I found most attractive.

He calls on us to bring out unbiased experts. Who can argue? ... We should recognize that, in Canada, the majority rules and that consensus is needed for effective legislation. Who can argue? And "most importantly," it allows us to "alter the agenda of the debate" from accessibility to viability. Who can argue? We may even see the media shift, or at least re-assess, its bias.

[However,] in this seemingly complex issue I have a simple, if sometimes painful solution: all I have to do is look to Christ. What would He say regarding this issue? ... I wonder how Christ would react to my telling him that I did my best to come to a compromise

SKYLIGHTS/WILLIAM R. RANG



"The Lord thinks so highly of those who have become old that He demands that we who are younger deal with them in reverence."

Respect for the elderly

Whenever I visit Shalom Manor, a home for the aged, I am impressed by the fact that so many people volunteer their time to be of help. I know there are many who come almost daily. Among them there are folks of every walk of life, some middle-aged, some younger.

I am sure that the residents appreciate these volunteers a great deal. They may not always say it, however. They remember the days when they were young and strong, and they often find it difficult to admit to their infirmities. I can understand that. They are living in their last home on earth, their strength is gone. They live with precious memories in a world that is gradually diminishing in size. Many can feel intensely lonely.

Some time ago one of the residents expressed some of these frustrations to me. Yes, the so-called "golden years" bring their own problems. He often sits alone in his room and visitors are few. He goes for a little walk all by himself and thinks that he has been placed outside the hustle and bustle of life, that he has become "surplus."

Undoubtedly the volunteers and the staff realize that although his feeling is understandable, it does not reflect the truth. And this is so because the Lord himself has spoken. The Lord tells us to have a great deal of respect for the elderly: "You shall rise up before the grey head, and honour the face of an old person." (Lev. 19:32) The Lord thinks so highly of those who have become old that He demands that we who are younger deal with them in reverence. Therein He shows his grace. Therein He demonstrates that He is a real father.

It has been said that we are approaching the years in which we will be called upon to take care of a very large number of elderly. More people will reach old age. This simply means that we must prepare ourselves to deal with this phenomenon once it clearly presents itself.

One way to deal with this situation is by preparing the younger generation for their task and place. Certainly the words of the Lord in Leviticus can set us on the right track. Maybe young people should make it a topic of discussion that may be followed by an effort to do what so many middle-aged people are doing already: volunteer, prepare.

May the Lord open our eyes for the sake of the aged ones. They are precious in his sight.

William R. Rang is principal of the Christian school in Dunnville, Ont.

Longer Letter

Focus on "fetal viability" is compromise

Bill VanDyk's article "Change the abortion debate" (C.C., Feb. 26) troubles me. His suggestion to drop the "life starts at conception" conviction in our debate with pro-choicers and legislators in the hope of getting some positive results seems plausible at first glance. Yet I have my objections to this and to other of his statements.

1) Practically, I don't think it will work. As far as I have been informed, no medical scientist or biologist or whoever has been able to pinpoint at what stage during gestation life begins. However, just because science cannot (as yet) prove that it starts at conception, that doesn't mean that it starts later.

2) To draw the line for a legal abortion at 10 or 12 weeks when the unborn child is not "viable" may indeed save some of the many unborn lives, but it raises the question of whether we should set our standards according to technical knowledge and skills or by the Word of God? Is a nine-week-old unborn child less "human" than at 10 weeks? What if technology, in due time, finds a way to lengthen the "viability period" even more? Do we amend the law again?

3) Judicially it seems unfair to compare the abortion issue with that of capital punishment. Whether it is true or not that pro-life people are also in favour of capital punishment and nuclear armament is not as much my objection as the fact that in the case of capital punishment, the convicted murderer is guilty of breaking the law.

However, in the case of an abortion, the unborn child — though conceived in sin — is innocent and helpless before our law. He or she is the victim, not the culprit.

4) To link nuclear armament with the abortion issue isn't fair either. There are many more issues at stake in our present-day society which are related to the sanctity and dignity of human life: the plight of homeless and starving people (in our affluent country and elsewhere!), the physically and mentally handicapped, abused and sexually molested women and children, old people, refugees, non-white races, persecuted ones, etc.

We can't fight on all fronts or jump on every bandwagon. I don't believe that God requires that either. The point is that we use in his service what He has equipped us with and bear fruit for his glory and honour and for the well-being of others, each according to his plan for us.

5) Last but not least, I cannot go along with Bill's pragmatic approach of "compromising." I am convinced that

we as Christians have compromised more than enough with the humanistic and narcissistic life views of today.

For me there are no compromises possible regarding the fact that life starts at conception. Underneath the ugly debris of aborted children stands out the sign which one Morgentaler fan carried in front of his abortion clinic in Toronto: "Abort God." The ultimate compromise.

6) I'm not very optimistic that we will get away from abortions in our country. I believe that our only hope lies in God who will fight our battle as long as we dare to take a stand, and that our aim should be geared first of all to education. It makes me angry when I hear and read that many abortion counsellors refuse to give the pregnant teenager or woman who haven't a clue what abortion involves, the hard, biological medical facts about it.

When I was a patient in Pine Rest Hospital several years ago, one of my roommates was a girl, 17 years old, who had had an abortion a year before. Many nights she cried herself to sleep because she couldn't cope with her guilt feelings and grief. She had found out what abortion was all about *after* it was done. And she is not the only one for whom an abortion has become a devastating experience.

Now many students and women — as well as — men are purposely being deceived by being told that the child growing in the womb is just "a blob" and that by aborting it, all problems will be solved. That is an out-right lie.

Much is being done to assist pregnant girls and women in a variety of ways. We'd better get active in that area of help. That's the biblical approach.

7) One final remark: to accommodate the media by compromising our convictions so we will be looked upon with more respect for our tolerant attitude is the last thing on my mind. If John the Baptist were alive today, he certainly wouldn't get a flattering press review in our newspapers. Neither would Christ, for that matter. He didn't get it in his time either. He was crucified because He refused to compromise with Satan and the world. We can compromise so much and become so tolerant that the press may praise us, but in the meantime God's principles and absolutes will go down the drain. Many have gone already. I'd rather be called a fanatic than a fence-sitter or compromiser.

P.S. I have five more important reasons why I take a stand against all abortions: my adopted children.

Ineke Brouwer-Parlevliet,
Niagara Falls, Ont.

solution, given the social and political reflexes of life in Canada in this 20th century.

Would he say, "Thanks! I appreciate the effort. Harmony with the world is all important! Don't make waves." No! I know what he would say: "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other. So, because you are lukewarm ... I am about to spit you out of my mouth." (Rev. 3:15-16) "I have come to bring fire on earth ... Do you think I come to bring peace? No, I tell you, but division." (Luke 12:49-51)

Given what Christ has to say, I'm not sure that political compromise, no matter how tempting, no matter how intellectually and logically necessary, is possible. An uncompromising position on this issue is not so much fanaticism as obedience to God's Word and calling in our lives as Christians.

John Snippe,
St. Catharines, Ont.

Bill Van Dyk seems to be very concerned with what the media thinks of anti-abortion groups. They seem to be more in support of the pro-abortion

forces. So we should compromise a bit so they will like us too. I don't agree with that viewpoint at all.

We all know that the media in general doesn't care much about the view of Christians. They seem to be in favour of doing away with all moral standards.

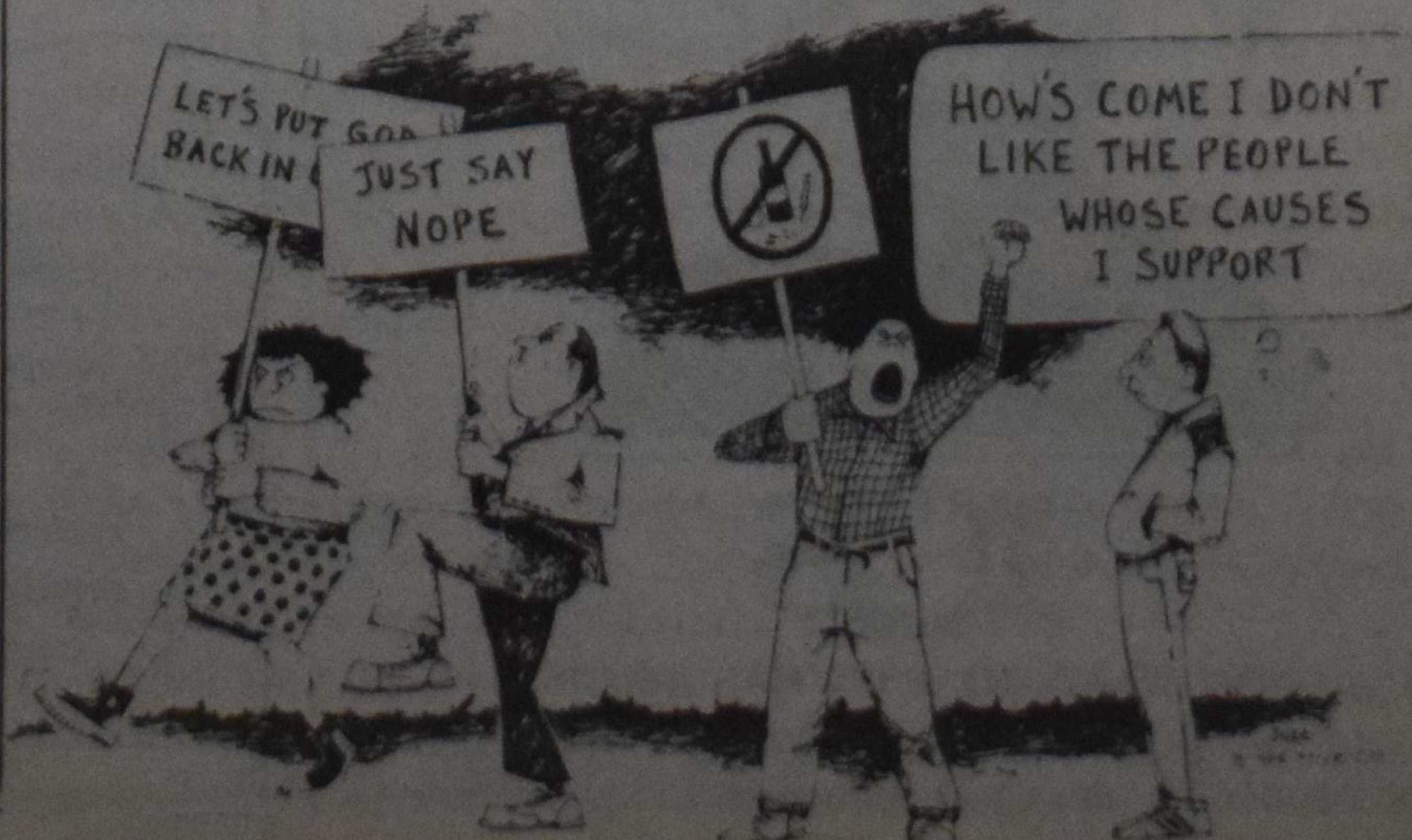
We cannot compromise. Jesus wasn't very popular either in the Bible times but He didn't compromise.

Van Dyk writes we have to be more supportive of people in poor countries. He asks if a life of an infant in Ethiopia is less precious than the life of a fetus in Ontario or Quebec. How could people be concerned about other countries when we are killing our own babies?

We don't care about our own country. We are destroying our future generation and we are destroying our country by our permissiveness. Today we're killing fetuses and then it will be the elderly.

We have become a very selfish society. But we will all be responsible to God for our deeds, not to the media.

Agnes Slomp,
Brooks, Alta.



BEYOND BELIEF

Church

Marian Van Til, church page editor

Asian church considers how to cope with adversity

HONG KONG (WES) — The Evangelical Fellowship of Asia sponsored a small but important "Consultation on the Church in the Midst of Suffering" in Hong Kong, at the end of February.

The need for the consultation was perceived when the Evangelical Fellowship of Asia (EFA) executive committee met two years ago to consider the state of the church in Asia. The committee concluded that the Lord of the church is extending a special privilege to his Asian people — that of "sharing to some degree the sufferings of Christ." (1 Peter 4:13)

Increasing persecution

John Richard, the EFA general secretary, spells out some of the elements of this experience that his executive committee had in mind:

- Asia is the home of a number of religions. Some of them are resurgent, with a tendency to adopt an anti-Christian stance.
- Militant Hinduism is on the rise. Reconversions of Christians to Hinduism under

duress are reported in certain areas of India. Christians in the Hindu Kingdom of Nepal and in Northeast India's Arunachal Pradesh have undergone considerable suffering in recent years.

- Christians in Kampuchea were so fiercely persecuted from 1965 to 1970 that today the church among the Cambodian refugees in Thailand is larger than the church in Kampuchea itself. Christian gatherings are still illegal.

- There is ample evidence of increasing Islamicization of countries such as Malaysia and Bangladesh. And the curbs placed by parents, relatives, religious and government authorities on people wanting to respond to the gospel in the Muslim countries of West Asia have been highly deterrent.

- The Chinese authorities have refused to recognize the house church movement. Uncertainty has crept into the Hong Kong church because of the impending transfer of sovereignty to China in 1977. And the church has been so suppressed in the People's Republic of Korea that little or

no news of it is received.

- The lives of Christian leaders in the Philippines are being threatened by Muslim militants and Marxist guerrillas.

Five objectives

Situations such as these led the planners to set out five objectives for the consultation:

- 1) Create worldwide awareness of how segments of the church in Asia are functioning under varied types of restriction.
- 2) Study the subtle influences that are crippling the testimony of the church in Asia.
- 3) Encourage local churches experiencing difficulties and restrictions by raising prayer

- support and furnishing other practical forms of help.
- 4) Equip local churches in Asia to convert their present times of trouble into occasions for testimony to Jesus Christ, the Lord of the church.
- 5) Prepare local churches in Asia to face possible adverse times in the years ahead.

Canadian group focuses on how to recruit missionaries

SCARBOROUGH, Ont. (CCRM) — There is an increasing missions awareness among the younger generation in Canada. However, statistics show that the increase in mission awareness has not correlated with a surge in new personnel. This is the central issue to be addressed by the Canadian Consultation on Recruitment for Missions, which will be held in Toronto next fall.

The consultation will involve a wide representation of individuals and agencies with a vested interest in missions recruiting.

Recruit with passion

Two of the issues that will be discussed are the adequacy of recruiters and recruiting tools. Recruiters need to be encouraged to pursue their calling with the same passion as the church planter or evangelist. To this end there is a need for recruiters to actively cultivate the skills and understanding necessary to influence men and women away from culturally comfortable lifestyles to radical discipleship.

The use of outdated media for missions education and recruiting conveys to young people, raised on state-of-the-art film and television, that the cause represented (world evangelism) is itself substandard. "Madison Avenue" strategies may not be the answer, however, using professionally produced, contemporary media for

communication is critical in educating and recruiting young adults for missions.

The consultation will focus to some extent on young adults pursuing professional career tracks. As a result of changing political realities worldwide, the need for individuals with marketable skills to proclaim

the gospel has increased dramatically. However, many mission executives find that this is one subgroup that is the hardest to mobilize. It is hoped that out of the consultation will come some practical solutions to help mission agencies capture the imaginations of young professionals.

No "institution" of divorce, Dutch church says

AMSTERDAM (RES) — The council of the Delfzijl congregation of the Reformed Church of The Netherlands (GKN) has issued a statement that it has not instituted nor even blessed a divorce. The church was reported last month to have held a closed service at which a liturgy of divorce was read.

The council clarified that the service was to pray for God's blessing on the individuals concerned. The two persons had undergone a long struggle in faith and prayer to hold their marriage together, but "in spite of this intensive process ... nothing other could be done than to end their marriage."

Future blessing?

They did not wish, the council noted, to divorce without praying for a blessing for each other in their now-separated course of life. There was no approval of institution of the divorce, no blessing for what had happened, but a prayer for blessing for the future.

In a commentary, Dr. K. Runia, editor of *Centraal Weekblad*, the weekly paper of the GKN, objected that there was still no reason why this had to take place in a church service, rather than a session of pastoral counselling. He also said that no church service should be "closed." Runia could not understand the reasoning of the pastor, who said that there was no time for a discussion of the matter with the congregation.

Will animism be Indonesia's sixth religion?

WHEATON, IL (Pulse) — Muslims in Indonesia are particularly upset over a call to make an animistic religion called *kepercayaan* the sixth official religion. Islam is said to be practised by 90 per cent of Indonesia's 170-million people, but many are believed to be heavily influenced by animism. Presumably, Islam would face the greatest losses if *kepercayaan* were officially recognized. Indonesian Muslims are attempting to stimulate revival there. The Islamic publishing efforts are increasing and there have been calls for Islamic legislation as well.

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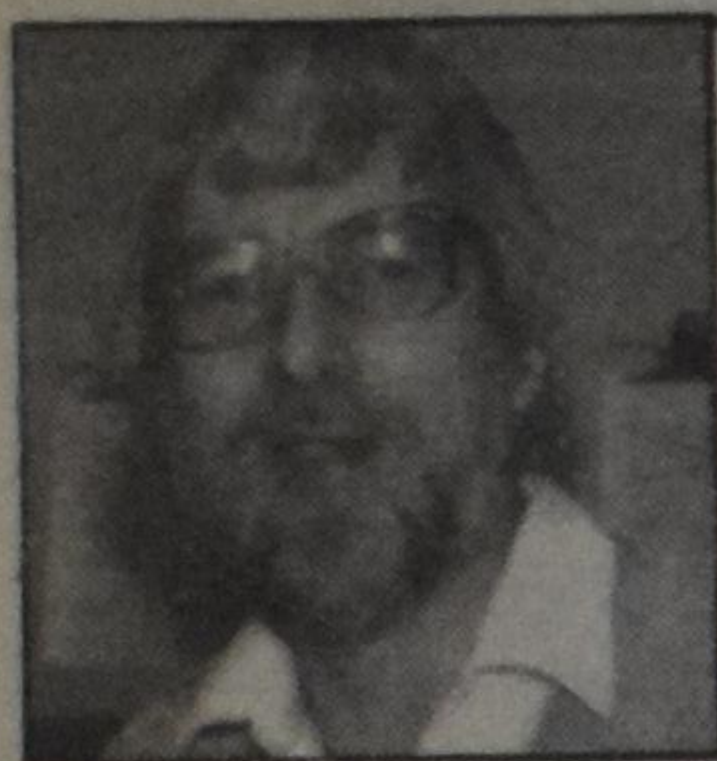
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See
page 20
for
Church News.



A Presbyterian Comments

Robert J. Bernhardt

The recently released report on "Sexual Orientation, Lifestyle and Ministry" produced by the National Coordinating Group of the United Church of Canada should keep religion pages humming for the coming months. The report will be formally dealt with by the General Council of the United Church when it meets in August. However, whatever the outcome of the General Council debate, the issue is sure to be the topic of much discussion for months afterwards.

Despite appearances, the fundamental issue in this debate is not really the United Church's attitude toward homosexuality. The issue is really: What authority is the church prepared to give to the Bible?

The validity of that observation has already been confirmed by some participants in the emerging debate. Rev. John Shearman, President of the Hamilton Conference of the United Church, was quoted extensively by the *Hamilton Spectator*, in an article which appeared just before the release of the controversial report.

Bible "contains" God's Word

Shearman is said to have declared, "Much of what is in the Bible is no longer believed to be God's truth, but many people seem afraid to open their minds and re-think their whole approach to scripture and how God wants us to use the Bible as a guide to our moral decisions."

He is quoted further: "Shifting our understanding of the Bible from being the Word of God to containing the Word of God is a very painful struggle from (sic) which we're ill-prepared."

Shearman's comments, when examined, are really quite curious. On the one hand he appears to be saying quite clearly that God wants us to use the Bible as a guide to our moral decisions. However, he says, no, all of what is in the Bible is to be accepted as God's truth.

So how do we know what parts of the Bible are God's truth and what parts are not? Surely it is not overstating the case to acknowledge that resolving that problem is a very painful theological struggle for which we are ill-prepared.

Strange paradox

Acknowledging the complexity of the problem as he does, it seems surprising that Shearman appears to speak accusingly of those who decline to undertake his challenge. Strangely, those who simply are prepared to accept what the Bible says as being God's truth and therefore authoritative are rebuked for not seeking out how God wants us to use the Bible to guide our moral decisions.

This issue is by no means a new one. However, those who propose that we must pick and choose from amongst the things that the Bible teaches, accepting some and rejecting others, do not seem close to being able to explain what criteria are to be used to make such decisions.

When an issue such as homosexuality is in view, then those who advocate the necessity of seeing the Bible as containing the Word of God, rather than being it, seem prepared only to admit as authoritative those biblical

What's the real issue in the homosexuality debate?

teachings which coincide with their predetermined opinion.

Furthermore, if the Bible merely contains the Word of God, what makes it significantly different from any other book? On what basis will we decide what other books need to be consulted because, they too, "contain" the Word of God?

Influential discussion

As the debate goes on within the United Church in the coming months we will probably learn as much about what the participants

think about the Bible as what they think about homosexuality.

The debate will nevertheless be important. The United Church is frequently in the vanguard of change on the Canadian church scene. As Ms. Anne Squire, the current Moderator of the United Church of Canada has declared, "A lot of churches, school boards, governments and businesses are watching to see what we do and they will follow our lead." That estimate of the United Church's influence may be a little inflated

but it cannot be entirely discounted.

As we watch the United Church deal with this report we will do well not only to note the final decisions taken but observe very clearly how they arrive at them. It is already plain that many participants in the debate have clearly opted for a theology in which the authority of the Bible is greatly diminished.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.



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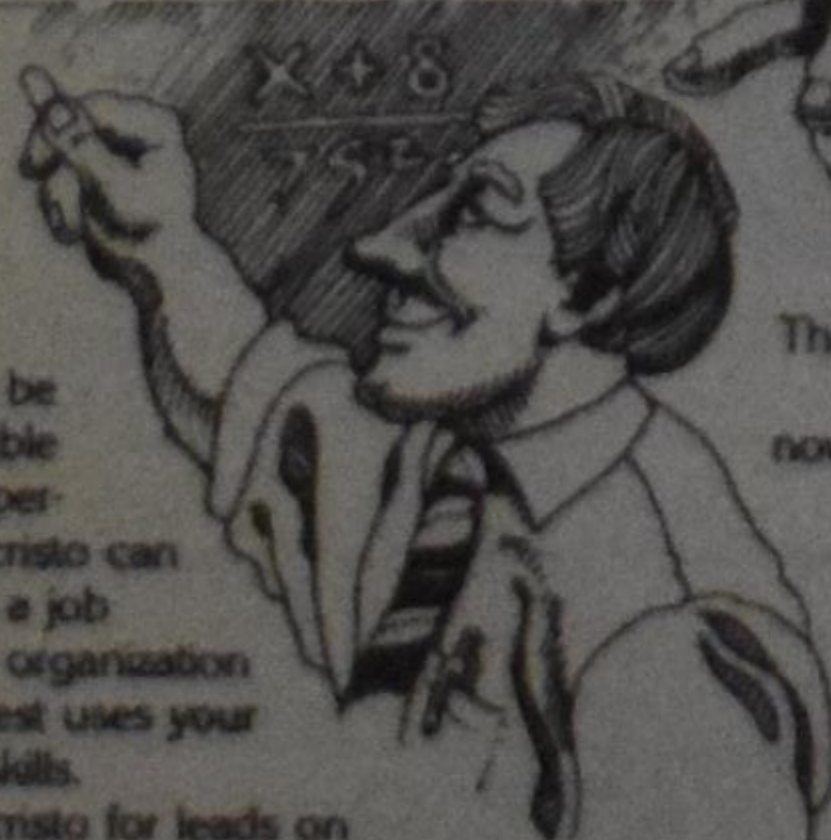
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Media

Russ Taff and Bryan Duncan band together for U.S. spring tour

(EP News Service) — Russ Taff and Bryan Duncan, often called the two greatest male vocalists in Christian music, are combining their talent for one U.S. tour this spring that will take them through the Midwest and along the East Coast.

Taff and Duncan have often been compared for their incredible musical talent and powerful vocal ability, but there are also similarities that have marked their personal lives.

"Both our dads are Pentecostal preachers," says Duncan. Both made personal commitments to Jesus Christ as teenagers, then became involved in small, local bands. Later, in their early twenties, both became involved in well-known Christian bands, Taff with the Imperials, and Duncan with Sweet Comfort Band, as lead vocalists and have been noted for their outstanding singing voices. And, in more recent years, both have left those groups to pursue solo music careers.

From a garage to Grammys

Taff's musical experience "started at 16," in his garage with his buddies, but quickly escalated when he joined the Imperials in 1976 "at 22 and wide-eyed. It was the first full-time group I was part of," he says. It was the Imperials that made Taff famous as a vocalist with songs like "Oh Buddha," "Trumpet of Jesus," "Be Still My Soul," and many, many others.

Four years as a lead vocalist for the Imperials brought Taff three Grammys and six Dove Awards, but he left the band in 1981 to become recognized as a "soloist in my own right," he explains.



The Imperials.

Even though Taff was recognized as a distinctive talent long before he left the Imperials, breaking his association with the group, in its time one of the most powerful forces in contemporary Christian music, wasn't an easy thing to do. After nearly seven years going solo, Taff feels that he became recognized as a solo talent only after releasing his second solo album, "Medals," less than three years ago. "Medals" put me on the map," said Taff.

"I'm not trying to be Mr. Rock 'n Roll Star," says Duncan of his solo career. "I'm in Christian music for the long run. I'm a Christian artist." Duncan explained that he believes the Lord works through the diversity of talent that is found in Christian music today.

To 38 cities

Taff has not toured full scale for almost two years. Mar. 11 was the first day of this national tour that will take him to "something like 38 cities" along the East Coast and around the Midwest.

Duncan, however, says he is on a "perpetual tour," made possible by what he calls his "econo-band," a back-up band on cassette disk that

"does all the work. It's quite the miracle, actually," he says. The best part about the econo-band, says Duncan, is that "they don't eat much." They can also fly for free and lodging costs are very cheap. The result: Duncan can fly out of his home two or three times a week and still be with his family most of the time.

Duncan admits that he "gets a little rambunctious on stage," a trait that has caused him to "fall over monitors and once fall off the stage." The important thing when something like that happens, according to Duncan, is to make a joke out of it. "Most of my humor is based on disasters," he claims. "There's a lot of things that happen in concert that aren't planned."

The point Duncan wants to make most, he says, is that Christians are not perfect and that they can fall. "Many times people take themselves so seriously they don't see that they're fallible. They adopt a role model of a Christian and forget they can fall. But if you can laugh at yourself, then you might see yourself more realistically," he says.

No altar calls

Unlike many evangelical Christians, Duncan's "main message" is directed toward Christians, toward helping and encouraging them in their spiritual walk. "Christian music is meant to be a tool in evangelism but is also meant to be a teaching tool," he says.

"I think the people find the artists and not the other way around," says Duncan who believes "about 95 per cent of the people coming to my concerts are Christians." Therefore, he chooses to direct the message toward the people who are listening.

"Altar calls are not a part of my bit," agrees Taff, although the fruit of his ministry is evident, he says. "When you share your faith and people change I call that results." "A decision comes from the heart and not from how long you walk down an aisle. I am evangelical in the sense that I share what I believe."

Cinema summaries

Marian Van Til

Hope and Glory

Rated AA

Stars Sarah Miles, David Hayman, Derrick O'Connor, Susan Woolridge, Sammi Davis, Ian Bannen, Sebastian Rice Edwards.

Directed by John Boorman

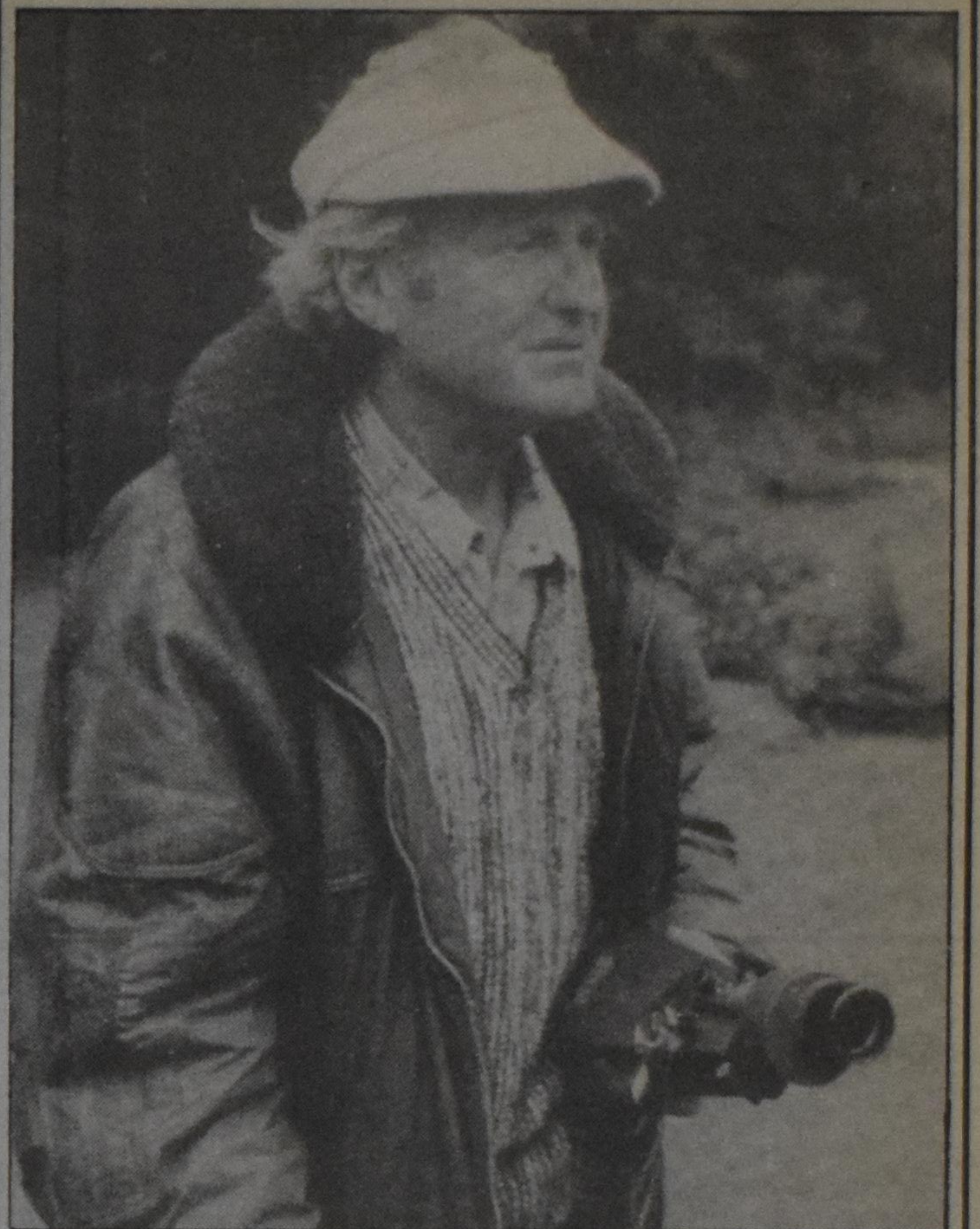
Hope and Glory is a war story from a child's point of view. That is, in it, director John Boorman reconstructs his childhood memories of the early years of World War II in Britain.

Between the incessant air raids and air raid warnings, the boy ("Billy" in the film) plays in the rubble with his friends, watches semi-comprehendingly the saga of his older sister's romance with a Canadian soldier, adjusts to the long periods when his father is gone, and, after his family's house burns and they move to the country with their grandparents, endures his lecherous and slightly daft grandfather's lectures and cricket games.

The film feels very British. Its characters possess many of the qualities that the world has come to associate with Britain: everyone (except the rebellious older sister, it seems) has a "stiff upper lip." Initially, everyone also wants to deny that the war could be serious enough to disrupt their comfortable lives.

Boorman seems to both admire and gently poke fun of his country's stereotypical characteristics, including its propensity to continue to think of itself as a vast empire — a "land of hope and glory," — and, to continue the illusion to Elgar's famous composition, a land of "pomp and circumstance."

There are many fine moments in *Hope and Glory*. It is a film children (though not extremely young children) should see and talk about with their parents. Its strength comes from Boorman's adept use of the child's-eye view: that view allows for whimsy, fantasy and selective memory. Those very qualities, however, may bother some viewers, particularly if they themselves endured the war in Europe.

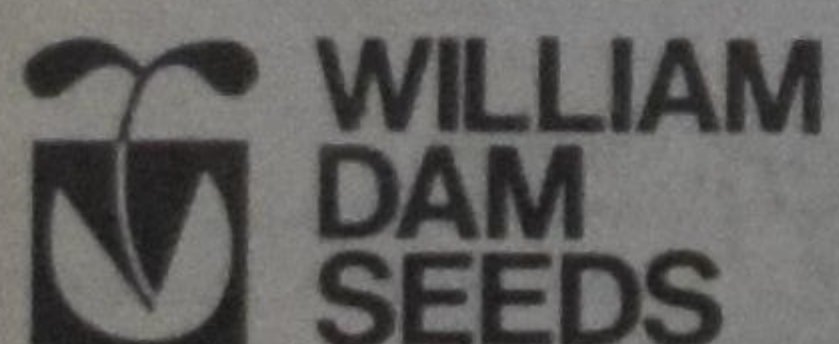


Director John Boorman

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Family

Simple advice on raising children

Jacoba Bos

The lady was like one of us. Dressed simply, without make-up or jewelry, she was obviously more at home at the kitchen sink than behind a microphone presiding over a meeting attended by some one-thousand women.

She spoke with an accent; English was not her mother-tongue, and grammar would not have won her a scholarship. She managed to introduce the keynote speaker, a man with an impressive list of degrees and accomplishments. Clearly, he had been carefully chosen.

We all applauded his decision to take time out of his busy schedule (fully booked for the year ahead) to come and address us on "Nurturing Children in the Lord."

We listened, spellbound, to the young, handsome man as he eloquently explained to us an excellent way to raise children. It was not an easy task, he claimed (we nodded in agreement), but with God's

help, we could be better mothers.

He pointed to the mistakes we often make and how to avoid them. We became keenly aware of our shortcomings as we remembered the time we rushed through bedtime prayers to get to a meeting on time.

Or when we told a young son

that we could not just run outside with him to see the robin on the fence because she was busy cleaning cupboards.

Most of us had never received any training for the task of motherhood, so we listened intently to the end of the discourse.

After the applause had subsided, the lady in charge of

the meeting came to the podium once again.

"We know that raising children is not an easy task. It takes a lot of wisdom," she began, in a rather shaky voice. "But we have God's promises."

Then, without opening her Bible, she recited these words from James 1: "If any of you

lacks wisdom, he should ask God who gives generously to all without finding fault and it will be given to him."

She allowed scripture to speak more eloquently than any speaker could, instilling in us a renewed courage for the task of nurturing children in the Lord.

"The Family in Crisis Today" — RES study available

GRAND RAPIDS (RES) — A major study project on family and marriage, their problems, crises and future, is now being printed and will be available this month. In 1984 the RES synod at Chicago commissioned this major study. A committee of 15 persons has been working on the study for the past four years.

The study includes descriptive material that was

gathered from RES member churches, general sociological analyses and biblical perspectives on the issues of marriage and family. Special treatment is given to certain topics such as the changing roles of women, the question of divorce and the elderly. Pastoral guidelines dealing with problems in these areas form the third section of the book.



The fog lifted

Alayne Langerak

A favourite pastime of mine is scanning the birth announcements in our local newspaper. One can't help getting caught up with the joy and excitement that a new baby brings to a family — and the thrill it gives new parents to see their new baby's name in print. I'm also painfully aware, however, of how difficult the journey of becoming parents can be.

Andrea Boroff Eagan in her book *The Newborn Mother*, describes life at home with a newborn as "the fog." Having recently emerged from this phase, I know how chaotic life can seem at that time.

I clearly remember the morning my husband returned to work a week after our second child was born. I panicked. Everything seemed so overwhelming and monumental. How could I possibly care for two young children? Who would take care of me? Each day was a challenge as we struggled to achieve the balance that once existed in our family.

Difficult transition

Perhaps the most significant transition for me was going from being a career mom to a stay-at-home mom. When I worked, my husband and I were a wonderful team, sharing childcare, cooking, cleaning; all the necessary family tasks. Suddenly, I perceived that since I was at home these tasks were now mine to tackle. I missed my social contacts from work terribly. The isolation that I felt was devastating.

Then the mist slowly cleared. We were a family. Every member very much loved and valued. Just as there was pain and struggle to deliver our beautiful baby, there had to be hurt and hard labour to give birth to the new rhythms and routines that now no longer seem strange.

Parenting is a process of growth. And parenting that glorifies God demands the very best of our energy, creativity and time. Parents' relationship with God is vital. It makes them strong and secure. Their wholeness with Christ helps them move out to meet the needs of those He loves.

Alayne Langerak is a member of Calvinist Contact's Editorial Advisory Board who lives in Ancaster, Ont.



small talk

Alice Los

Musings at the baptism of a grandson

On a Sunday not long ago, our youngest grandson was baptized by his grandfather. I had the distinct privilege of carrying him into the church and holding him while the worship service progressed towards the baptismal ceremony. This privilege became somewhat of a challenge when he found the church provided him with just the right acoustics for the exercise of his lungs.

Preoccupied with trying to convince him otherwise, I did not hear much of the liturgy for the baptism of infants. Instead, my mind just followed the cadence of the rich, familiar phrases. But when the actual moment of baptism came, he lay quietly in his father's arms with drops of water glistening on his tiny brow. He was dressed in the same gown his father had worn so many years before him. In those days it had been lovingly crafted by this child's great-grandmother who had known of her grandson's expected birth but who had not lived to hear of his safe arrival.

Wide-eyed wonder

When I observed the three beloved generations at the font and heard his name included in the covenant, all I could do was focus on the baby's three-year-old sister who was following the rite with wide-eyed wonder. No sooner was the little boy back into my care then he became restless again and I thought it best to leave the service.

A gallant man saw me to the door and when he closed it behind me the sound of organ music reverberated in the stairwell into which, with my precious burden, I carefully descended.

The basement of the building was deserted and strangely quiet except for the low murmur of small voices coming from the nursery. It was evening and not many young children had come along with their parents. I decided to stay in a separate room because I thought it unwise to disturb the quietly playing toddlers. Besides,

this was my chance to get acquainted, leisurely, with my new grandson. I laid him on a table and straightened his wraps. He looked at me with his deep blue eyes and I hoped he knew how much I already loved him.

Contemplating the future

I took him up again and walked the length and breadth of the spacious room. The rhythm of my steps made his eyes heavy. I studied his features and recognized much that was familiar.

Yet, I reminded myself, he, too, should be allowed to be his own, unique self. As a parent, I have not always been conscious enough of that particular children's right. As a grandparent, I try to do better. I looked at him once again and, now that both of us were at ease, I reflected on his baptism.

The wonder, the joy, the comfort of it all! I thought of his parents and their increased responsibility. I prayed silently for them and for their son in my arms. I thought of his two small sisters and all his cousins. I thought of his aunts and uncles and my prayer grew longer, as it so often does. The organist in the sanctuary above us started the prelude to a hymn which drew my thoughts to the people in the pews.

I remembered that my grandson had not been the only baby born into this fellowship in recent weeks. And I included all the little ones I knew of when I softly repeated what we sang after the baptism: "Guide thou their feet in holy ways. Shine on them through the darkest days; Uphold them till their life be past, And bring them all to heaven at last."

Upstairs, the congregation started the doxology. Moments later I handed Derek back to his mother.

Alice Los lives in Kemptville, Ont.



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Story

Loving neighbour Jake

Ed Den Haan

Jake does not go to church anymore, nor does he work the field near the church. Grandfather's grave in the church yard stirs Jake's heart; a voice seems to shout out, "Why Jake, why are you losing my farm?" So Jake stays away from the church, from the grave and from the field. He does not want to hear the pioneer's disappointed voice.

Memories fill Jake's days. The morning face-wash raises images of heavy stones being placed — by hand — in the well wall. He sees Grandfather hand digging down deeper and deeper to find water for the family. The house's creaking stairs stir pictures of long hours with the cross-cut saw cutting lumber to build it all. Dawn's crowing rooster reminds Jake of Grandfather milking cows.

Grandfather made this place. Now Jake is losing it. The memories cause pain and shame and guilt. Jake can't face them anymore; so he stays away from church and from the old pioneer's grave beside it.

It felt good to take over the farm, a heritage farm. Older brother Harry was envious at the time; he too loved the land. But Harry could not leave his Toronto law practice. Harry was sharp with a pencil; he had made sure that Dad had received full value at the going price for the farm. Jake had felt good to pay that price, like showing respect for the family tradition, for the heritage of pride, of hard work, of loved land. Harry's jealousy was forgotten in the good feeling of being trusted with the family heritage.

Jake's son Pete, named after Grandfather, was to follow on the farm; that too had been a good feeling. It was fun; strange sometimes, but fun to work the farm knowing that Pete would follow. Last night he had caught young Pete throwing apples at his sister from the McIntosh tree Grandfather had planted. Jake had been scolded for the same thing once, he told young Pete, "You don't throw food at your sister. Food is for life; you take pride in it, you don't waste it." Grandma's Depression stories of starvation had taught Jake to respect food and life; Jake had tried to teach young Pete, and it felt good.

The family tradition felt warm and secure like the old farm house made of field stone. Neither one seemed destructible. Pete would carry the heritage into the future. Grandfather's eyes had sparkled with seldom-seen tears of pride at young Pete's baptism. His family appeared secure. Those were good times.

An immigrant named Bootsma bought the neighbour out 25 years ago. That somehow signalled a change in the community. At first the Bootsma's came to the community church on the corner of Jake's farm. They were a hard-working people and adapted well. Jake found they drove a hard bargain when they bought a good milker for less than Jake had intended. It was good to help the Bootsma's get started.

Soon the Bootsma's had started attending a new immigrant church. The community church thus lost another financial supporter. Now the Bootsma's were sending their youngest child to a Christian school as if the community school were not Christian.

Church attendance was down as people moved away. Recently the minister had suggested that the church be closed and members drive into town on Sundays for church. How could he leave the old pioneer's grave and church? Jake could not just walk away and leave. That was dishonourable. Things were changing too fast for Jake's

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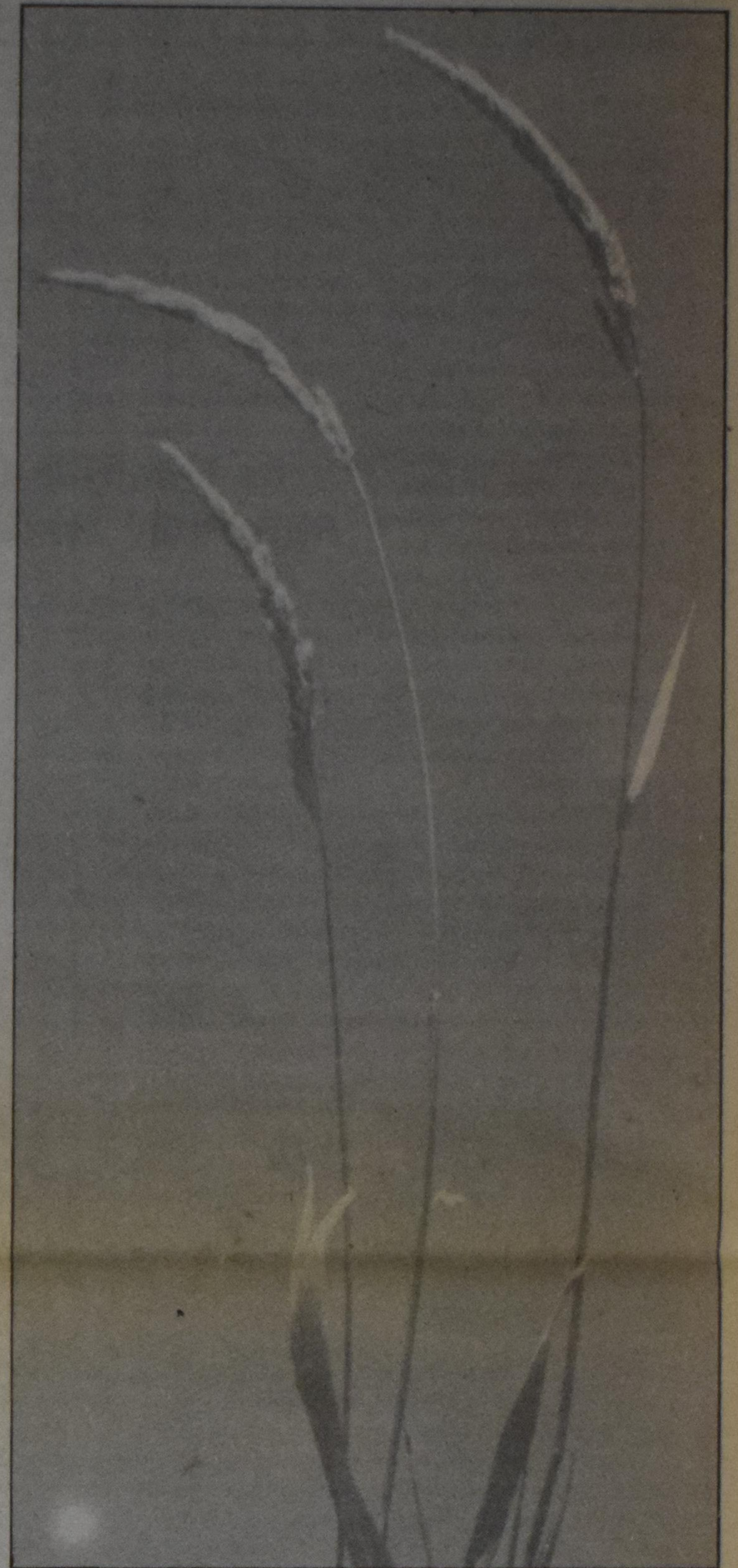


Illustration: What is love?

liking.

There was no money to pay off the farm bank loan. The accumulated debt load at the bank was worth four-fifths of Jake's property. For some time now the bank manager had refused further financing to run the farm. There would be no more bank loans unless the farm showed some improvement in financial balances. It was a rotten feeling; Jake resented the imposed limits. Even though he now made better management decisions, the financial situation had not improved. There was not enough income to pay the bills. Last year it had cost more to grow the corn than he got for it. The result was Jake neither paid on the principle nor on the interest of his loans. His debt load weighed him down even more. Jake had been advised to sell the farm.

The Bootsma's were milking 35 cows now and doing well, it seemed. There was some envy in Jake's heart about that. It seemed the immigrants were

taking over the community while the old pioneer stock was being moved out. It hurt. Heritage roots ran deep in Jake. He didn't really realize it himself, but these roots had become both a source of strength and weakness. There was not enough money left to go on, Jake needed help.

Now, in the evening, as he sat on the porch he felt badly about it all. The whole family seemed to weigh down on him. Even the memories of good times past were but small rays of sunshine in his dark mood. Mary, Jake's wife, appeared more hopeful. She still sang in the church choir. As she rocked she hummed, "Amazing grace, how sweet the sound," Jake needed some grace; it had lifted his spirit in the past. But he could not bring himself to talk to Mary about it. Jake felt alone.

Ed Den Haan is chaplain for the Christian Reformed Church on the University of Guelph campus in Guelph, Ont.

Good Friday / Easter

*Ah, dearest Jesus, how have you offended,
that mortal judgment has on you descended?
By foes derided, by your own rejected,
O most afflicted!*

*Who was the guilty, who brought this upon you?
It is my treason, Lord, that has undone you!
'Twas I, Lord Jesus, I it was denied you;
I crucified you.*



*For me, dear Jesus, was your incarnation,
your mortal sorrow, and your life's oblation;
your death of anguish and your bitter passion,
for my salvation.*

*Therefore, dear Jesus, since I cannot pay you,
I do adore you, and will ever praise you,
think on your pity and your love unswerving,
not my deserving.*

Passion Poetry

Golgotha through prison bars

Jesus had long hair and wore a beard
tripping around doing things, many thought he was weird
Fixing people up and doing some heavy stuff
Backed everything he said even when things got rough

He was really blowing people's lights
Would talk all day and pray through the nights
But a few of the heavy people began to wonder
Put a contract out to put him six feet under

A pigeon put it on him and he went to kangaroo court
Was questioned about the charges being brought forth
But he wouldn't crack, wouldn't sign a statement
Told them that what he'd said and done, he meant

So they decided to throw him in jail
There was no lawyer or any bail
He was found guilty and sentenced to die
didn't appeal their decision, didn't even ask why

So the big day came to do him in
They did so in front of his next of kin
They drove nails in his feet and hands
On a cross he hung with thorns for a headband

Everybody would always remember this day
Especially the words he had to say
He looked up above as he lifted his head
Let me share with you what he said

Father, forgive them for doing me in
They don't know why they commit such a sin
We both know their reasoning is poor
But, let each one enter through heaven's door.

Ron Dube



It was for me

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed an ass in the wayside pass
For Him to ride to town;
But the crown that He wore,
And the cross that He bore,
They were his very own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore,
And the cross that He bore,
They were his very own.

He borrowed the ship in which to sit
To teach the people there;
He borrowed the plate from which He ate
The food for his daily fare;
But the crown that He wore,
And the cross that He bore,
They were his very own.

He borrowed a room on the way to the tomb,
The Passover lamb to eat;
They borrowed the cave for him a grave.
They borrowed the winding sheet;
But the crown that He wore,
And the cross that He bore,
They were his very own.

But the thorns on his head were worn in my stead;
For me the Saviour died;
For the guilt of my sin the nails drove in
When him they crucified;
Though the crown alone, and the cross were his own,
By right they were mine instead;
For me He died and was crucified.
I am his very own.

— Author unknown

Last words

I, Jesus,
in my last will
and testament,
(read now in the
Upper Room)
as executor and donor,
leave you, my followers,
a gift, a legacy,
a priceless gratuity,
not measured
in material value,
outdoing, and outweighing
any treasure the world
may ever know;
hammered out
on the anvil of time
in my experience on earth;
tying together
all my personal qualities;
a binding power
deep down within
the centre of my being;
which the world cannot give
nor take away;
my own, personal
exclusive peace.

(Cf. John 14:27)

Ron Harmer

On the road to Emmaus

Come with us, Stranger, on this road
That leads to home, and food, and rest;
Make this our touch, a fellowship,
As we converse about the best.
Come with us, Stranger, every day,
And tread this everlasting way.

Talk with us, Stranger, on this walk,
Of things that happened in this time;
Help us face up to sorrow, now,
And understand this craven crime.
Talk with us, Stranger, of His cross
That seems to speak of this world's loss.

Eat with us, Stranger, in our home,
Around a table spread for need;
Sit down as Host, and break this bread,
Then wisely give our family lead.
Eat with us, Stranger; lo, we find
Two pierced hands with nail-prints lined.

We know You, Jesus, though You've stepped
Behind the veil which hides Your face;
Your Spirit's dwelling in our hearts,
Providing us with love and grace.
We know You, Jesus, Master, Lord,
You still adorn our festive board.

Ron Harmer

Lenten Meditation

God's calling for artists: spilled perfume

Calvin Seerveld

Like a root out of waste land he grew up before the face of God. He was without beauty. He had no dignity. If we had looked at him, there was no comeliness to have attracted us. He was despised, a reject of men, a man of sorrows who knew grief so intimately you would avert your face from him; he was so despicable he was not worth looking at.

But did you know:

It was our griefs he bore. It was our sorrows he carried. We thought he was hurt, wounded, oppressed by God, but he was jabbed through because of our dirty deeds. He was beaten down for the sake of our guilty wickednesses. That the punishment lay on him gives us grace! By the welts on his body are we made whole.

(Isaiah 53:2-5)

It was just two days before the Passover and feast of unleavened bread. The chief priests and the learned teachers were looking for a tricky way to get ahold of Jesus to finish him off. But not during the feast days, they said, lest there be a riot of the people.

Now Jesus happened to be in Bethany at the home of the leper Simon, and He was sitting at the meal table. A woman came in who had an alabaster flask of pure spikenard ointment, very costly.

Breaking open the flask she poured it over Jesus' head.

There were some present who were incensed. "Why this waste of anointing perfume?" they said to one another. "That much spikenard could have been sold for more than \$7,500 and given to the poor." And they kept on lambasting her

until Jesus said, "Let her alone. Why do you keep on bothering her? She has done something beautiful to me. You will always have the poor with you and whenever you feel like it you can do them good; but you won't always have me around. She has done what she could; she's come ahead of time to anoint my body for laying it in the grave.

"You know, let me tell you: wherever in the whole world the Good News is preached, what she has done shall also be mentioned, as a kind of tombstone for her."

Judas Iscariot, one of the Twelve, went off to the chief priests with the intent to deliver Jesus into their hands by some trickery. They were delighted to hear it, and promised to give him money. From then on Judas kept looking for a way, without too much trouble, to betray Jesus.

(Mark 14:1-11)

Both Matthew and Mark introduce their final chapters which report on Christ's ordeal and death with this ceremonial act of extreme unction in Bethany at the home of the leper Simon.

Christ had told his close followers that He himself would be "sacrificed" at the Passover. (Matthew 26:2) The members of the Sanhedrin who were convinced Jesus was demon-possessed, a dangerous and popular heretic (John 8:30-59), would have liked nothing better.

Part of the oral law tradition they lived by had it that rabbi troublemakers should indeed be executed on the feast days, so the massed people would be impressed by the punishment

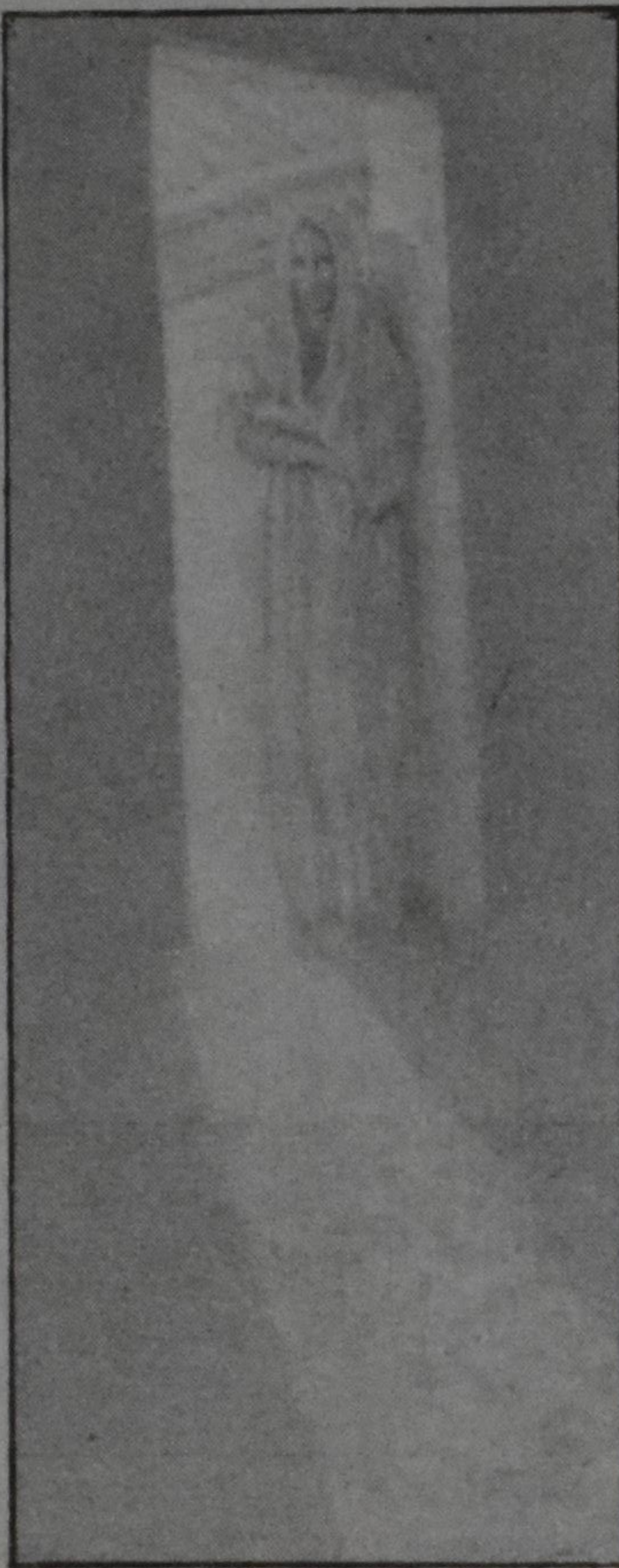


Illustration: Sibyl Graber Gerig

"Jesus said, 'Let her alone. Why do you keep on bothering her? She has done something beautiful to me.'"

of insolent, law-twisting leaders. But the ruling high priests and canon law experts didn't have things under control; so they justified underhanded means to achieve their end.

Meanwhile, Christ's disciples and hangers-on seem incredibly slow-witted to us today, who have so much hindsight. But it may help us to understand the fussy obtuseness and petty jealousies of Christ's followers then (and see how similar we actually are) if we realize how Judaistic their orientation was. That is, Christ's disciples, like the

Pharisees, wanted to be good people, to do what the LORD God required of them by the law. The trouble is, the accompanying expectation of reward overpowered the spirit of obedience with the letter of selfish justice.

And the point of the story before us in Mark 14:3-9, framed historiographically by the secretive judges of Israel and the premeditated furtiveness of Judas in Jesus' inner sanctum, is the open-hearted, non-self-seeking nature of what is truly "a good deed" (*kalon ergon*) that pleases the Lord.

Christ's cutting edge

The extravagance of the woman's act need not be over-emphasized — the kibitzers probably inflated the price anyhow to fit their righteous indignation about how much the poor had just lost. But Christ's rebuke is important. He was throwing Deuteronomy 15:1-11 about "the poor" — the law they were citing for their critique — back into their faces, and Christ was cutting the work-righteous heart out of their sinful insistence upon good works.

Deuteronomy 15:4-6 says there will be no poor among Israel if the folk keep the LORD's commands. So the existence of poor people in the land became evidence of disobedience on the part of God's folk. Can you hear the cutting edge in Christ's voice? "When you feel like it, you can do good to the poor, go ahead! But don't make the needs of the poor the cornerstone of your kill-joy policy"

And Christ goes further, because He knew the incipient legalism in every serious disciple He attracted. Pious Jews not only kept the Ten Words from their youth up (cf. Matthew 19:16-22) but also believed in performing the deeds of charity (*mahasim tobim*) Isaiah 58:6-7 already prescribed: liberating the oppressed, feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick. You can ruin such "good works," however, either by becoming selective on who is set free (cf. Matthew 25:31-46) or by making certain *you* show up well doing them. (cf. Matthew 6:1-4)

Open act of love

This woman has done a "good work," and you didn't see it! says Jesus. It was an open act of love not for show, and without false modesty. There was no thought of getting something out of it, it was done for a dying man. It doesn't fit any prescription in the Law or the Prophets! Completely unexpected, simply lovely, imaginative, gentle and full of mercy. "She has done

something beautiful to me."

Christ's remark about the woman's lovely deed (Mark 14:6) should help us come to reject the old Humanist dogma that "Beauty is an ideal for which we should strive," "or what's a heaven for?" No. And Isaiah 53, which explicitly describes the Suffering Servant, our Lord, as one who was "without beauty," needs to be heard by all of us who have ears as an overtone to the sounding of the Psalms which extol the glory of God's creation.

Our miraculous world with its stunning creatural sights and amazing animals belongs to Almighty God; but also history belongs to our long-suffering Covenanting God, with all the vicious, mean, self-righteous obscenities we humans have "created." The biblical passage before us for giving direction on this Lenten morning brings together the sorrowing Christ and the woman's act of love to present a most appropriate prompt toward formulating a scripturally led policy on our generation's historical engagement in the arts.

Art can be "good works" of love

When art is crafted for God and neighbour, without the Idealistic fanfare, and is simply spilled like an offering of perfume as this woman did, then you as artist have God's authoritative blessing. If you have been gifted by the Holy Spirit to write songs, or to draw the human face, to tell stories to children or to grownups so their mouths drop open, to paint colours that bring cheer to the sad, or film shapes that stop the self-assured with uneasy reflection, or if you can be trained to make choreographed gestures that bespeak righteous anger or redemptive tenderness, then you have Jesus Christ's explicit approval for such "good works" of love.

That's the gospel truth, even if influential people who may have guilt-stricken consciences, says Paul (1 Timothy 4:1-5), should say, "Do we need all this sensuous art stuff? The cost of a painting or an anniversary sculpture or a mural in the school is too high. Don't commission a poem for a birthday. All that money can be saved to mount an evangelism campaign or be given to the starving poor in Ethiopia!"

Such well-fed critics of the arts, says Christ sharply, will always have a ghetto outside their neighbourhood which they can remedy anytime they put their mind to it. But do not hinder the lonely poet with budding insight, my gifted, solitary actor stymied by secularist settings, or the young

Continued on page 14 ...



Painting: "Jesus Christ Preaching" by Rembrandt

"... good works are indeed worth mentioning, as the Lord put it, whenever in the whole world you want to preach the Good News that Jesus Christ laid down his life for men and women while they were still sinners."

Good Friday / Easter

I'm glad He died on a cross on Friday

Bert Witvoet

"Crucifying someone was a cruel form of punishment which the Romans had taken over from the Carthaginians and which was applied only to slaves. The condemned person was first whipped and then forced to carry the cross to the place of punishment. The process of dying by crucifixion could last several days, especially if the person was only tied to the beam. The condemned person would experience a terrible thirst and the sagging head would suffer unbearable headaches. Severe fever and anguish would afflict the hanging person. His whole constitution would be attacked. Sometimes an end was made to the suffering by breaking the bones."

The above description of death by crucifixion comes from a Dutch Christian encyclopedia. It helps us understand a little bit what it was like to suffer crucifixion. It was a painful and humiliating death. It certainly was the worst form of punishment the ancient Roman world knew. There may have been other cruel deaths, but they did not carry the significance of a crucifixion.

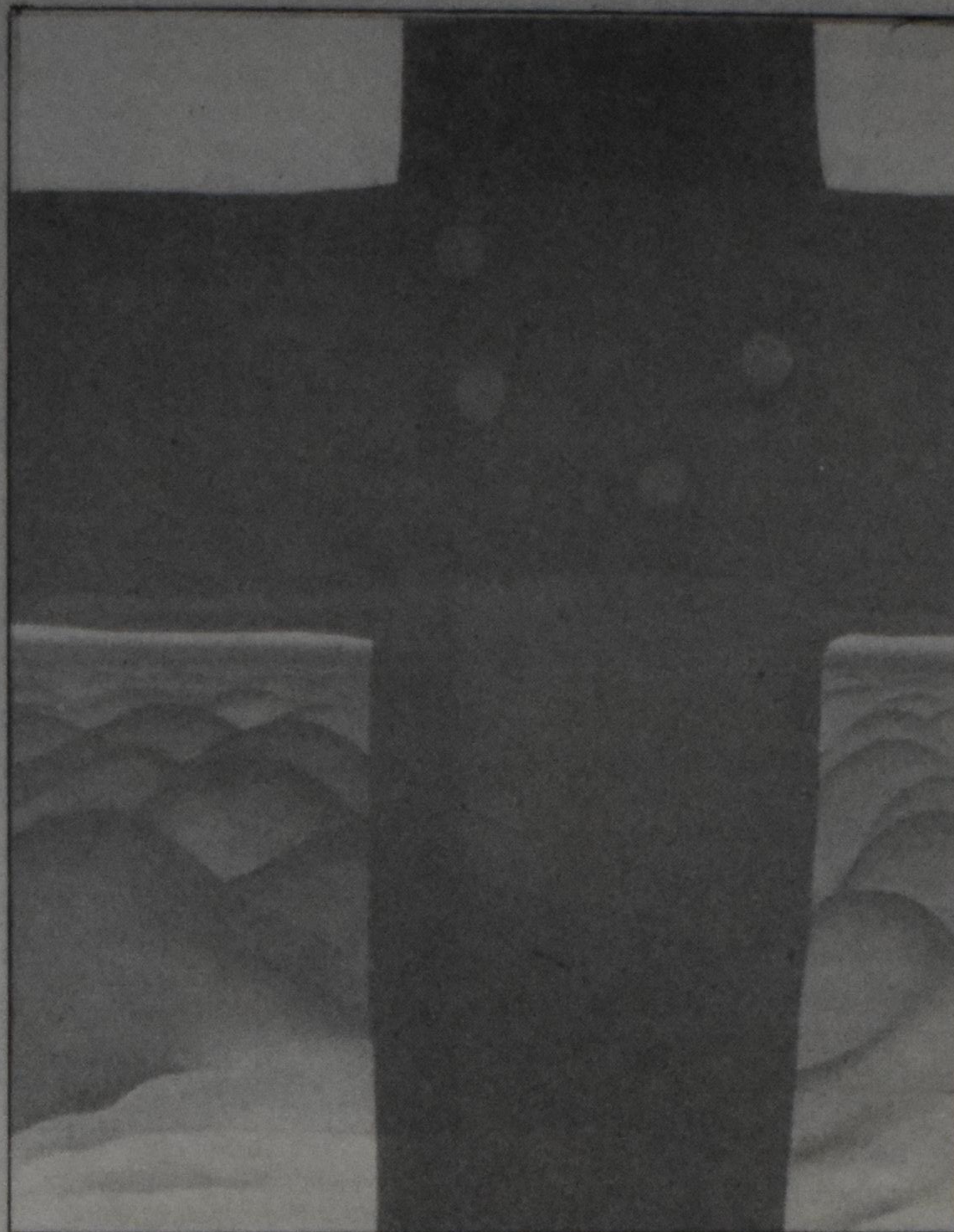
Crucifixion was for slaves, people owned and used at their

master's pleasure. It placed the condemned between heaven and earth — in a kind of no-God/no-man's-land. Crucifixion added insult to injury; it wracked your mind, soul and body. It even determined what would happen to you after this life. Crucifixion was the doorway to hell.

Why the cross?

Why would God send Jesus to earth to undergo this form of punishment? Jesus is God's only Son, with whom He joyfully made the heavens and the earth. And his Son in human flesh had never disappointed him! Why unload this curse of a death on his only faithful servant-son?

One has to understand both the ugliness of sin and the greatness of God's love to come to an answer. Our sins are not just little indiscretions that, perhaps, cause a few moments of embarrassment in heaven. Our sins always destroy that great work of creation into which the triune God of creation poured out all their ingenuity and skill. Every sinful act belittles that incredibly majestic work that flung burning stars into space and designed brilliantly coloured flowers in miniscule capsules of seed.



Black Cross, New Mexico, Georgia O'Keeffe, Art Institute of Chicago

With every thought of lust or greed, we plant seeds that contain the poisons and germs that destroy human lives, human society and the planet on which we live. Such rebellion deserves nothing short of removal from heaven

and earth. Whip us. Make us carry the cross. Crucify us!

God had no choice but to punish the rebellious slaves in his creation. The amazing thing in all of this, however, is the fact that God allows for substitution of the accused. What an ingenious act of love. The Creator is saying, "Take my only Son and treat *him* like a slave. Whip *him*. Make *him* carry your cross and hang *him* on it, between heaven and earth, where human and divine compassion is ineffective. That way my anger can be satisfied, my creation can be saved and

meh and women from every tribe and nation can be purchased with his blood, never to be slaves again."

Actions are for keeps

Sometimes we may wonder how an incident like one man dying on a cross hundreds of years ago can affect our lives today. We are so used to thinking that most words and deeds are insignificant. That's because we have spun a world of lies and illusions around ourselves. We don't realize that everything we do, we write on the tablet of life with indelible ink. Nothing is ever undone.

By the same law, what happened on Golgotha was also written with indelible ink. It was a specific event on earth that could never be undone. It was so specific that it was fixed in time and place: on a Friday outside Jerusalem. And because it was the Son of God who died on the cross that Friday, it was also sufficient for all people of all times.

We can make his sacrifice count for us by allowing this great Absorber of our punishment to enter our lives, by believing in his act of love. It will be our specific response to that Good Friday, and it can be made on any day of the week — good Monday, good Thursday, you name it. And we will want to follow up this response with day-by-day, specific acts of gratitude. All of this will be written on the pages of time, behind the entry: "Friday, Jesus of Nazareth, crucified." The benefits of this death will last an eternity.

God's calling for artists: spilled perfume

... continued from page 13.

Christian sculptor, all of whom are sinful to be sure but cannot put bread on the table for their family with the gifts the Holy Spirit gave them to give away: do not make it so hard, my friends, for them to spill their perfume over my body, says the Christ; over my often tired, beleaguered, recalcitrant yet expectant people, or even over the neighbours who maybe never had anything "beautiful" done to them either. Such little artistic acts of love are worth remembering.

Biblical answer to legalism

Pure acts of love among us are quite rare, I think. Yet the Lord calls us to a creaturely life of "good works," deeds of genuine love which God has even prepared in Christ for the faithful to walk in, says Paul. (Ephesians 2:8-10)

It's just very hard for us who are so self-conscious of our Christian tasks and know as well as the scribes how to exegete scripture to special-plead all kinds of good things we have in mind: it's very difficult for any of us to whittle ourselves down to be just like a little child again, to unlearn, as it were, all that the Lord requires, and simply do acts full of mercy to our non-

selected neighbour.

But that's where the biblical answer to legalism starts, and where the biblical wisdom on cultural priorities takes root. Not in restrictive money-righteous polemics which pits these "good works" against those. The mature Christian life which Psalm 15 talks about simply enjoins us to exercise our diverse gifts in deeds of wise love that pay attention to our neighbours' concerns and plight (Philippians 2:1-11, Romans 12) and to surprise God with our cheerful generosity. (cf. II Corinthians 9:6-8)

Such good works are indeed worth mentioning, as the Lord put it, wherever in the whole

world you want to preach the Good News that Jesus Christ laid down his life for men and women while they were still sinners. Why if you can point to such *good works* on earth, redemptive acts of artistically spilled perfume among them, all kinds of people might even come to *believe* the gospel they hear *spoken* about Jesus Christ.

And if you personally act the way this woman did with her treasure of perfume in the account of Mark 14, then you, as artist too, are at home with the Almighty Holy One, despite your trials, and you shall never — not on your life! — be shaken to pieces.

O LORD God, you who know us inside out, how we both hide our sin from you, and show off our faith in public, please teach us how to do works that are truly good, deeds of sheer thankfulness, wisdom, mercy and imaginative love, so that people all around will be moved by the Holy Spirit to believe in the redemptive Rule of your Son, our once sad but now triumphantly coming Lord Jesus Christ.

Please hear our heart-rent Lenten cry along with the shouts of joy made by your whole creation on this winter morning.

We pray in Jesus' name,
Amen.

Calvin Seerveld is Senior member in Philosophical Aesthetics at the Institute for Christian Studies, Toronto.

It's not important to me that Jesus rose on the day I go to church. No pews, comfortable or otherwise, no peppermints, no collection make it to the scene of conquest in my mind. The play on "sun" and "son" doesn't thrill me all that much. Any other day would have done fine. The resurrection knocks "Moon" or "Thor" off the calendar with equal grace. The reason I like Sunday is that it was the start of the first working day for the two women and the apostles. Easter is for bustling life, for Monday mornings when Satan spreads his blues over a society that has come to think of work as curse. Easter is for rubbing the sleep out of your eyes after a weekend hangover, for punching in and getting the place revved up for another week-long grind. He is risen. I will rise to the occasion. I have enough resurrection power to give that cultural mandate another swing.

I'm glad He rose on a Sunday

Bert Witvoet

Feature

All protoplasm comes from God, doesn't it?

Frederick W. Tamminga

In a previous article the author wrote about the joys of home-birthing. This article is really a continuation, but it can stand on its own. It challenges a number of prevailing attitudes about life in general.

There are many ill-prepared wombs out there! Millions of them. Thousands upon thousands (three-fifths of the nation?) of drugged mothers out there: prescription drugs, illegal drugs, ethyl aldehyde, smoke and what have you — all meant to assist a coping mind and mechanism cope a little better. Such wombs are not ideal places to be in while very busy building an extremely delicate and sophisticated little temple in which to house your soul.

It is a blessing that God saw fit to create a very protective, expanding sac — almost independent of the mother, and independent of her own state of

there suffering the modern disease of "I'm helpless-without-a-professional" (with degrees). That's not a slight on women. We all know the feeling. For all such folk there better be hospitals.

Drugged babies

My vet friend (he doesn't write, just suggests a lot) says I should mention drugs and delivery again. We do well to remember that it is not a small thing when a mother gets "drugged," automatically or by request. When you drug the mother heavily, you drug the child.

Practically all "drugged" birthings make for baby

disorientation of upside-down-sideways-swing-it-here motion that happens to a kid who's been curled up for many months? Yes, there is such a thing as infant-whiplash! But all of this (and more) occurs with the best of intentions and with much sophisticated ignorance.

Fifth cause of death

Advanced medicine? Here is a North American statistic. Fetal deaths associated with child birth are the fifth major cause of mortality in scientifically advanced North America. Fact is, in The Netherlands and Scandinavian countries the death rate is very low. Is it "normal" that one out of 16 births exhibit mental and physical defectiveness because of modern birthing methods? All preventable, says Dr. Janov. But *not* prevented — though in all fairness some improvements are here and there made and some birthing options are becoming more readily available; but with much resistance from the powers that be.

Behind the resistance lies a modern attitude, well-disguised by the appropriate humanitarian utterances. The delivery room is all business, practical business, with nature. I have seen a mid-wife in action, I have seen my vet friend in action — every step was prayerful; a literally spiritually-guided step. And when you see such folk — fully expecting to be divinely guided — you see nature automatically obeying our will. Or, rather, the divine will in us.

Attitude! Everyone resists having his or her belief system attacked. To have holiness in action in a delivery room everyone needs to believe that they're dealing with God in the flesh, so to speak. That's too much to expect. The prevailing attitude is still one of "battling" nature, inherently somewhat "evil" and in need of scientific altering. Flesh, then, becomes chemistry — mechanically-operating protoplasm or whatever. Working with it that way requires a certain detached stance ... and loss of sensing that life is divine; *all* expression of it. Attitude, oh, the modern attitude!

"Only" a cow

Again my vet friend: He attended to a situation once during which a good-Dutch-Calvinist dairy farmer had lost his temper with a cow that wasn't doing it right or some such thing. The cow had been kicked and had almost died. But it was a prize cow so efforts were made to save it. The farmer purportedly said in self-justification, "It would have been a lot of money had we lost the cow; and, sure, I would

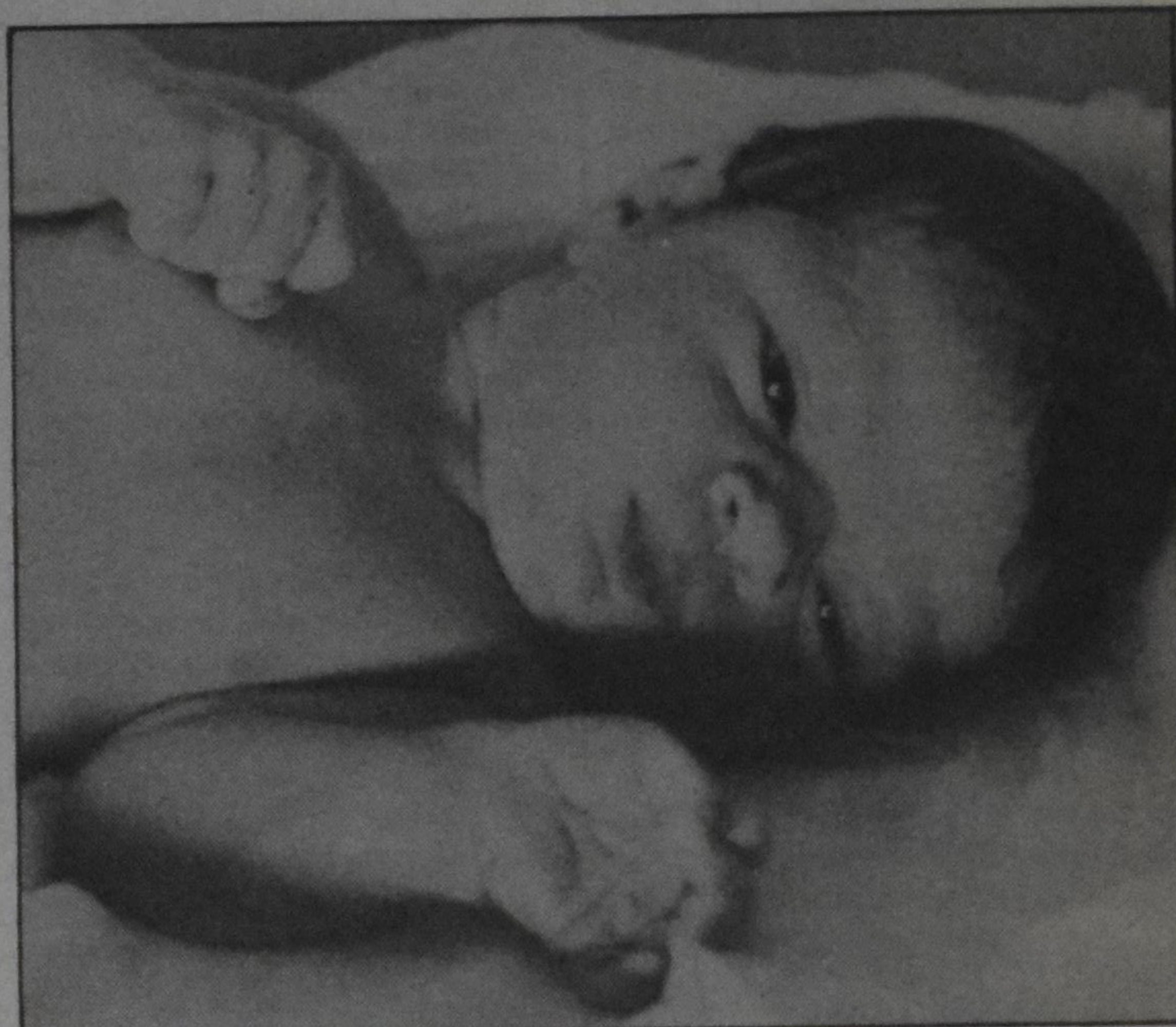


Photo: Birth Without Violence

What is needed is a great wave of prayers to create a new awareness about how life, all protoplasm, comes from God.

have felt bad if it had died ...; on the other hand ..., it's only a cow; it doesn't have a soul!" Whereupon my usually composed vet friend blew his cool.

"What? You think this cow is not all that important in the great scheme of God's things? Are you so blind as to think that *only* your puny Dutch soul means something? Perform a few miserable years on this earth and damn the rest of creation? What do you think it's all about, man?"

There was more to his outrageous explosion, about reaping what you sow, reincarnating until you finally got it right about all things being a oneness with God and so on. But enough is enough.

My vet friend's point — as is the point of Dr. Janov and the New Age "rebirthers" and so many others — was that every speck of life is imbued, is imprinted with the holy trademark of its creator.

The age of the midwife

Back to my daughter, and my granddaughter who was born at home. No trauma at birth. That new grandchild could only have drawn wonderful conclusions about her entrance into the bigger world. Must have felt the birthing business was pretty neat; fun, even!

The age of the mid-wife is at hand. And so is the age of "rebirthing." Fine new ways are being developed of restoring damaged "souls" by getting them to re-experience (somewhat) what went wrong at birth (in a safe way) so that the heavy, suppressed charge can dissipate from it, finally. So that everyone can be "forgiven"; so that the infant can forgive itself for thinking it was doing it all wrong (for them). And so on. So that healing can freely flow and make life a more abundant thing.

Attitudes take a while to change, but I know from experience that the Holy

Ghost, the wind of change, is attracted to whoever is only half-beckoning. I know of some obstetricians who are undergoing "rebirthing" themselves so that they can display greater empathy and understanding for the miracle of birth. And some enlightened hospitals are changing their equipment — never properly designed for "down-bearing," but quite in tune with the doctor's needs. And there is more talk of "reverence." However, talk is cheap and political.

What seems to be needed is a great wave of prayers to create a new awareness about how life, all protoplasm, comes from God — the source, the Spirit.

Sterile masks, are fine, but they do not replace sanctified gowns.

One more time, my daughter and grandchild. A well-meaning modern woman came up to me to lecture me about my daughter's unorthodox, self-willed way of going about birthing. "Well, you're lucky it all went right, you know. At least insist that she take the baby to the doctor for all the necessary check-ups for when things go wrong. Does your daughter know that *every* baby should be immunized? Says right here in my *Reader's Digest Family Health Guide!*" (She showed me, right on the sidewalk, p. 460)

"Everyone should be immunized at an early age against diphtheria, whooping cough, tetanus, poliomyelitis and measles."

"But what if my super-healthy, vigorous granddaughter doesn't get any of these diseases?" I asked teasingly.

"Well ..., then there's something wrong with her," was the prompt but serious reply.

See what I mean by attitude?

Fred Tamminga is a writer of poetry and fiction, who lives in Pitt Meadows, B.C.

Early or late babies don't just happen. Sometimes it seems a baby just has to get out one way or another because the womb environment just gets too crazy, breaks down or too much poison penetrates.

health or the lack of it — in which to complete this miraculous construction. In spite of the mother's out-of-shapeness, emotional instability, or whatever, the baby is often remarkably fine, intact and ready for the world.

But there are limits! Just as it is with our skin, we can withstand an amazing amount of heat without burning and we can bear a great deal of cold before literally freezing, but at some point it gets to us and does damage. Same with the fetus. We now know that, though quite protected, the dauntless fetus can be harmed — even by projected thought-waves of its parents; certainly by what they say and do.

Baby's timetable

Studies in regression show that a fetus can tell whether or not it is wanted. This is confusing news to a fetus which works on a precise timetable, according to a divine blueprint. "Early" or "late" babies don't just happen. Sometimes it seems a baby just has to get out one way or another because the womb environment just gets too crazy, breaks down or too much poison penetrates. Sometimes it is afraid to leave because it picks up vibrations of dire threat out there in the world. Babies gestating during civil strife or active war or other calamity are seldom "right on time."

All this and much more can make for drastic complications in which hospitals and modern surgery, etc., can be God-sends. Hospitals do quite a good job in salvaging. Besides, there are all the mothers out

suffering. Often it suffers the "crushing" effect because all birthing rhythms go out of sync and — because of the resultant misalignment, which causes the amniotic fluid to rush ahead, the baby commonly goes through moments of literal asphyxiation (*drowning!*) because fluids are now forced into mouth, trachea, lungs and even the stomach. Simply because of misalignment of the face ..., because of ..., because of ..., because of It would seem that this is not considered "abnormal" by most doctors.

Well, one can hardly expect the baby, totally or semi-drugged, to be of much assistance in its own birth this way. So there is a need for outside "interference." And how much force is excessive here? What about clamps? Doctors can't really tell, because it's not *their* jaw or cranium or neck that's being manipulated. Oh, but babies are strong and resilient. Sure, praise the Lord for small favours. But who hears baby's silent scream? At this stage most everything happens from the wrong fulcrum-angles anyway. Only the mother and baby know the right angle at any given moment during birth — but, again, they are seldom consulted.

My vet friend says I should mention eyes. It has been established for some time now that there is such a thing as retina-scratching light in many delivery rooms. (Never heard of that says a doctor I bluntly asked.) And the violent temperature change (violent to baby, not the nurses). And what's with the frightful

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
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Los announce with much thankfulness to the Lord the marriage of their children NELLIE and CHRIS on Saturday, Apr. 16, 1988, at 3:30 p.m., the Lord willing. Rev. D.C. Los will be officiating at Covenant Chr. Ref. Church, Woodstock, Ont. Future address: 356 Kendall Ave., Apt. #3, Woodstock, ON N4S 2B8 VAHRMEYER-SPIERING: We, the parents, Thys and Tine Vahrmeyer and Gordon and Mary Spiering, are happy to announce the marriage of our children RHONDA LEE to RONALD ANTHONY. The ceremony will take place, the Lord willing, on Saturday, Apr. 9, 1988, at 4:00 p.m., in the Covenant Chr. Ref. Church of St. Catharines. Rev. J. Vos officiating. Future address: R.R.#2, Fair Brother Rd., Beamsville, ON L0R 1B0	Brampton London 1958 April 5 1988 ARTHUR and EDA TIESMA (nee Bouwers) "Dearly beloved" That's how it began 30 years ago. During those years were high times and low periods, but through thick and thin, the happy and sad, there has always been lots of love between Mom and Dad. As children we love them dearly. We can see quite clearly, the Lord's blessings are upon them. Our love, hugs, kisses and prayers are with them as they continue to follow in the ways of their wedding text: "Commit your way to the Lord; trust in him and He will do this." (Ps. 37:5) Liz & Ted Van Den Tempel; David, Darryl — Poole, Ont. Yody — London Heather — London Cindy — Grand Rapids George (deceased) Arthur (Sam) — at home Amos McCoy (deceased) Carmel (deceased) Home address: 308 Spruce St., London, ON N5W 4N5	Kampen Edmonton 1953 April 15 1988 "Behold the eye of the Lord is on those who fear him, on those who hope in his steadfast love." (Ps. 33:18) With happiness and thanksgiving, we announce the 35th wedding anniversary of our parents, WILLEM and ANNEKE VANDENBERG (nee Brest) Congratulations and love from your children and grandchildren: Jan & Marilyn; Bradley, Melinda, Ashley, Glenda — Edmonton William & Anna; Elizabeth, Janet, William — Edmonton Jeanette & Jack; Brian, Karen, Elaine — Edmonton Annette — Edmonton Conrad — at home Home address: 3605 - 116 Ave., Edmonton, AB T5P 0V3 Aalten New Dundee 1953 April 9 1988 On Apr. 9, 1988, D.V., we hope to celebrate the 35th wedding anniversary of our parents and grandparents, HENK and WILMA WESTERVELT (nee Houwers) We, as children and grandchildren, give praise to our heavenly Father, thanking him for blessing our parents and grandparents these past 35 years. We thank them for the love they showed us in guiding us in his ways. We pray and hope that his blessing will continue to guide and uphold you in the years to come. Happy anniversary, Mom and Dad, Opa and Oma! With love: Joyce & Ian Buchanan; Andrea, Mark — Calgary Bernie & Janette Westervelt — Kitchener Sandy Westervelt — New Dundee Veronica & Dave Klingenberg — Woodstock Home address: R.R.#1, New Dundee, ON N0B 2E0	Aalten Pitt Meadows 1948 April 27 1988 "Be joyful in hope, patient in affliction, faithful in prayer." (Romans 12:12) With joy and thanks to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents, ALBERT and LENA WISSELINK (nee Luymes) Congratulations Dad and Mom, love from: Henry & Margaret Wisselink; Andrea, Erin — Edmonton, Alta. Alfred & Sue Wisselink; Kevin, Brian, Armin — Abbotsford, B.C. John & Joanne Wisselink; Rachel, Justin — Telkwa, B.C. Wayne & Judy Wisselink; Duane, Nicole — Pitt Meadows, B.C. Wendy & John Folkerts; Steven, David, Shannon — Aldergrove, B.C. Bruce & Nora Wisselink — Beaumont, Alta. Open house will be held from 1-4 p.m., on Apr. 30, 1988, at Maple Ridge Chr. Ref. Church. Best wishes only, please. Home address: 13714 McKechnie Rd., Pitt Meadows, B.C. V3Y 1Z1 Kampen Trenton 1948 April 15 1988 We thank the Lord that we may celebrate the 40th anniversary of the wedding of, BILL and MARIA WYNGAARDEN (nee VanderKouwe) Congratulations and love from your children and grandchildren: Sid & Jane VanderWilp; William, Steven, Bryony — Brampton, Ont. Ben & Willy VanHuizen; Julie, Jonathan, Maria, Isaac — Belleville, Ont. Nico & Liz Wyngaarden; Ryan, Shannon, Joni, Joel — Regina, Sask. Daniel & Adrianna Wyngaarden; Lisa, Laurie, Michelle — Kingston, Ont. Bill & Henny Wyngaarden; David, Jason, Billy — Trenton, Ont. Esther Wyngaarden — Hamilton, Ont. Peter & Arlene Wyngaarden; Joshua — Hamilton, Ont. Martin Wyngaarden — Trenton, Ont. Home address: 18 Somerset, Trenton, ON K8V 5T6
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Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>Thanks be to God. Death has been swallowed up in victory.</p> <p>On Friday, Mar. 18, 1988, God called home in the twinkling of an eye, our dearly loved sister and sister-in-law,</p> <p>TENA BREMER (nee VanderVelde)</p> <p>She was 57 years of age.</p> <p>May God continue to strengthen John and his children.</p> <p>Lovingly remembered by:</p> <p>John Jeltje & Jack Piet Rudy & Bert Maaïke & John Annie Hilda Fred & Audrey Ebbellien & Peter Tieteké & Gerry many nephews and nieces.</p>	<p>Trusting in the full assurance of God's grace, our son, brother, brother-in-law and uncle,</p> <p>PETER DEVRIES</p> <p>was called home by the Lord, at the age of 47, after a lengthy illness and much suffering.</p> <p>Beloved son of Mrs. S. de Vries — Holland Chr. Homes, Brampton</p> <p>Predeceased (1980) by his father Peter de Vries.</p> <p>Dear brother, brother-in-law and uncle of:</p> <p>Bontje & Oeds Wijma and family — Holland</p> <p>Doeke & Helen de Vries and family — Smithville, Ont.</p> <p>Henk & Marg de Vries and family — Brooklyn, Ont.</p> <p>Jane & Leo Veenstra and family — Kitchener, Ont.</p> <p>Alice & Eiko Korvemaker and family — Wyoming, Ont.</p> <p>Marg & Dick Seinen and family — Nigeria, Africa</p> <p>We pray that the Lord may continue to strengthen Alice and her children.</p>	<p>"We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently, if it is showing mercy, let him do it cheerfully." (Romans 12:6-8)</p> <p>On Friday, Mar. 18, 1988, the Lord called to his eternal home,</p> <p>MARIA TRIEMSTRA (nee Braak)</p> <p>in her 85th year.</p> <p>Predeceased by her loving husband Wiebe (1980).</p> <p>Beloved mother of:</p> <p>Harry & Helen Triemstra — Ashton, Ont.</p> <p>Henk & Titie Sukkel — Cobden, Ont.</p> <p>John & Jane Triemstra — Hamilton, Ont.</p> <p>Thevis & Grace Atsma — Visalia, Cal.</p> <p>Bert Triemstra — Ottawa, Ont.</p> <p>Lewis & Carol Triemstra — Ottawa, Ont.</p> <p>Bill & Mary Triemstra — Oshawa, Ont.</p> <p>Mark Triemstra — Ottawa, Ont.</p> <p>and her many beloved grand- and great-grandchildren.</p> <p>Funeral services were held on Tuesday, Mar. 22, 1988, at the Calvin Chr. Ref. Church, Ottawa.</p> <p>Rev. John Kerssies officiated, using the above text for his meditation.</p> <p>Correspondence address: c/o Lewis Triemstra, 66 Norice St., Nepean, ON K2G 2X6</p>	<p>"He who has the Son has life; he who has not the Son of God has not life." (1 John 5:12)</p> <p>On Thursday, Mar. 10, 1988, it pleased the Lord to take home,</p> <p>MINNIE VAN RAALTE (nee Heyink)</p> <p>who was 46 years of age.</p> <p>Beloved wife of Bill Van Raalte.</p> <p>Dear mother of:</p> <p>Albert — at home</p> <p>Jerry & Gina — Orangeville</p> <p>Wilma Van Raalte & Kevin Armstrong — at home</p> <p>Dear daughter of John and Henrietta Heyink — Chatham, Ont.</p> <p>Dear sister and sister-in-law of:</p> <p>Gretta & Herman Buzemen — Addison, Vermont</p> <p>Joanne & John Bork — Watford, Ont.</p> <p>John & Thea Heyink — London, Ont.</p> <p>Gary & Linda Heyink — Thamesville, Ont.</p> <p>Henry & Judy Heyink — Chatham, Ont.</p> <p>Patricia & Clyde Pilon — Chatham, Ont.</p> <p>Christina Wolski — London, Ont.</p> <p>Harry & Lynn Heyink — Croton, Ont.</p> <p>Diane & Bob Chantler — Chatham, Ont.</p> <p>Rita & Rick Ripley — Chatham, Ont.</p> <p>John Heyink & Elaine Schaafsma — Chatham, Ont.</p> <p>Jerry Heyink — Chatham, Ont.</p> <p>Dear aunt of 34 nieces and nephews.</p> <p>Predeceased by one brother, Bill Heyink in 1971. The funeral was held on Mar. 12, 1988, from the Canadian Reformed Church of Orangeville.</p> <p>Rev. M. Werkman officiating.</p> <p>Home address: R.R.#4, Orangeville, ON L9W 2Z1</p>	<p>"Seek first his kingdom and his righteousness." (Matt. 6:33a)</p> <p>"For to me, to live is Christ and to die is gain." (Philippians 1:21)</p> <p>On Mar. 9, 1988, it pleased our Lord to take to his eternal home our dear mother, grandmother and great-grandmother,</p> <p>TRIJNTJE YPMA (nee Brouwer)</p> <p>who was 89 years of age.</p> <p>Sadly missed and lovingly remembered by her children:</p> <p>Ruth & John Muller — Thunder Bay, Ont.</p> <p>George & Betty Ypma — Abbotsford, B.C.</p> <p>Elizabeth & Peter Zandstra — Thunder Bay, Ont.</p> <p>Winnie & Allan Vanderleest — Georgetown, Ont.</p> <p>Tine & Henry Prenger — Thunder Bay, Ont.</p> <p>Nellie & Pieter Van Dyken — Thunder Bay, Ont.</p> <p>Julie & John Dean — Thunder Bay, Ont.</p> <p>and her 33 grandchildren and 25 great-grandchildren.</p> <p>Address: R.R.#5, Thunder Bay, ON P7C 5M9</p>
Miscellaneous				Help Wanted
<p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p>				<p>Responsible, mature person required for assistance in lawn care business. Flexible hours and negotiable wages. Room and board available: Andy Verhulst, 51 Millcreek Rd., Cambridge, ON N1R 1S5 or call 1-519-623-3500.</p> <p>Three-bedroom home available in exchange for caring for elderly couple in separate quarters. Nursing experience helpful. Call (416) 689-4932.</p>
Vacations			Help Wanted	
<p>In Holland, in beautiful and pastoral Gelderse Achterhoek, 3-4 bedroom home for rent in June, July and Aug., 1988, or part thereof. \$300 per week, including heat and utilities, except telephone. Automobile available. For further information call: (416) 335-2904.</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure:</p> <p>Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>CHRISTIAAN KAPTEYN</p> <p>Dear husband of Jasperina Kapteyn (Benschop).</p> <p>Loving and dear father of:</p> <p>Adrian D. Kapteyn — Hamilton</p> <p>Marian C. Kapteyn — Lindsay</p> <p>Paul Chr. Kapteyn — Hamilton</p> <p>Peter E. Kapteyn — Hamilton</p> <p>Predeceased by two sons in 1963: Peter William</p> <p>Christopher Paul</p> <p>Funeral service took place Feb. 18, 1988, at 1:00 p.m., in the First Chr. Ref. Church of Hamilton, Ont., with Pastor A. Geisterfer officiating.</p> <p>Mailing address: 105 Gladstone Ave., Hamilton, ON L8M 2H8</p> <p>In de vroege morgen van 11 maart nam God tot zich zijn kind, ons aller vriend en medelid,</p> <p>GERRIT POULI</p> <p>op de leeftijd van 78 jaar.</p> <p>De Jeugd van Vroeger, Trenton, Ont.</p>	<p>TUTOR NEEDED</p> <p>for 88/89 school year for two boys in grades 2 and 4, in a small, rural village in Sierra Leone, West Africa. Applicant should have several years of teaching experience and be interested in teaching an integrated Christian curriculum. Application should be made to: CRWRC, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560, attention: Bill Raymond.</p> <p>For more information, please write to Henry and Annette Tensen, Chr. Extension Services, PMB 605, Freetown, Sierra Leone, West Africa.</p>	<p>Mast Landscaping Ltd. requires landscape workers; will train; steady work; competitive wages. R.R.3, Stouffville, ON L4A 7X4. Phone: (416) 640-1091 or 473-1691.</p> <p>Two brothers operating a 350 acre dairy farm near Williamsburg, Ont., seek someone to share the workload. Excellent house available. Part-time or full-time help would be considered. For information, contact: Bill and Piebe DeJong, R.R.1, Chesterville, ON K0C 1H0. Tel. (613) 448-3424.</p>	<p>Help wanted for the summer on a dairy farm, to begin early May. Machinery experience is required, accommodations available. R.R.#2, Colborne, east of Port Hope. Call (416) 355-2464.</p> <p>Babysitter wanted in Christian family, for children ages 5, 4 and 2 on a fruit and vegetables farm. Light housekeeping and cooking. Starting mid June till end of August. Live-in preferred. Send resume to: Pat Rupke, R.R.#1, Beaverton, ON L0K 1A0; (705) 426-9859.</p>

ATTENTION!

Campgrounds & Resort Areas

Our annual Vacation Issue will be dated **April 22, 1988**

Advertising deadline is **April 13, 1988**

Many *Calvinist Contact* readers will soon be making 1988 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong,
Manager

Christian day care requires **ECE teacher**

Pickering, Ont.
Call Marjorie
(416) 839-1842

Youth Pastor for Team Ministry

Zion CRC in Oshawa, Ont., is looking for a second pastor to work with this dynamic and alive congregation in the areas of youth, young adults, singles and education. Ordination is not a prerequisite. A profile of the church is available on request.

Send resume to:
Abel Zwart
383 Adelaide Ave., East
Oshawa, ON L1G 2A2

Help wanted ads continued on page 18.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers																		
<p>AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite primary position; one possible part-time position in Kindergarten, administration relief, and French. Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.</p> <p>AYLMER: Immanuel Chr. School invites applications for possible openings in all grade levels. Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate), music and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p>BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in math (4 courses), physical education (2 courses) and instrumental music (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.</p>	<p>BRAMPTON: John Knox Chr. School invites applications for openings in the junior and primary grades including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.</p> <p>BRANTFORD: Brantford Chr. School is inviting applications for a possible opening at the Grade 7/8 level. Strength in French would be an asset. Interested applicants please send resume and/or inquiries to Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p> <p>BROCKVILLE: John Knox Chr. School has a possible elementary teaching position available beginning September 1988. Please send resume to: Rod Freeman, Principal, John Knox Chr. School, 137 Pearl Street East, Brockville, ON K6V 1R2. Or phone (613) 345-1101.</p> <p>BURLINGTON: Trinity Chr. School in Burlington needs a special ed teacher for September 1988. We also have possible openings in the primary, junior and senior grades. The ability to teach French is a requirement. Please contact the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.</p> <p>CLINTON: Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for possible positions in the primary grades. Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).</p> <p>DUNNVILLE: Dunnville Chr. School invites applications for a possible Grade 2 position and one for Grade 4/5, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1</p>	<p>Hamilton District Christian High School invites applications for possible openings in English French Science <i>Send resume and application to:</i> Ron Dirkse, Principal 28 Athens St., Hamilton, ON L9C 3K9 or call (416) 389-2296 (school)</p>	<p>DRAYTON: Calvin Chr. School has openings for a teacher in the Junior Division (due to growth) and for a Kindergarten teacher (3 days a week) for the 1988/1989 school year. The ability to teach French is a requirement. Minor/Major in music and/or phys. ed. and/or arts will be regarded as an asset. We also have possible openings for two teachers in the Primary Division and for one teacher in the Intermediate Division. Calvin Chr. School is a growing school (approx. 170 students) in a small community with great possibilities, northwest of Kitchener. Please send request for an application form to: Mr. A.J. Vanderstoel, Principal, c/o Calvin Chr. School, Box 141, Drayton, ON N0G 1P0. Tel: (519) 638-2935 (school); (519) 638-3606 (home).</p> <p>FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following <i>possible</i> positions open: Grade 2 and Grade 6. All interested persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460. Deadline for applications Mar. 23.</p> <p>HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a Grade 1 teaching position open. We also require a teacher for the Junior Secondary program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.</p> <p>KITCHENER, Ont.: Laurentian Hills Chr. School has a possible opening for a Kindergarten teacher (three full days each week) and a definite opening for 2 1/2's-time principal's relief for Grades 7 and 8. Please send applications to: The Principal, Laurentian Hills Chr. School, 11 Laurentian Dr., Kitchener, ON N2E 1C1.</p> <p>LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of visual arts/drama, science and math for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360.</p> <p>NEWMARKET: Holland Marsh District Chr. School invites applications for a Kindergarten teacher for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the primary grades and a full-time teacher for Grade 5/6. Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).</p> <p>ORILLIA: Orillia Chr. School invites applications for the following positions: one primary position (1 year position replacing a teacher on leave) as well as a possible opening in Grade 3/4. Please submit all letters of inquiry and resumes to Mr. George Kamphuis, Principal, Orillia Chr. School, P.O. Box 862, Orillia, ON L3V 1G6.</p> <p>OTTAWA: Ottawa Chr. School invites applications from suitably qualified applicants for a potential senior elementary vacancy. This position currently receives a Language Arts/French emphasis. Interested applicants may reply to Wm. A. Van Dyk, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.</p>																			
		<p>Help Wanted</p>	<p>Help Wanted</p>																			
		<p>Neerlandia Co-operative Association Ltd. <i>Bookkeeper Comptroller</i> required for progressive Christian farming community store with gross sales of \$6-million. Qualifying candidate should be knowledgeable in: • Preparing Synoptic and General Ledger • Electronic Data Processing • Perpetual Inventory Record Keeping • Payroll • Sales and Receivables • Purchases and Accounts Payable Find out how you may be a part of our success by forwarding your resume in confidence to: Gerhard Beyers, Manager Neerlandia Co-operative Association General Delivery, Neerlandia, AB T0G 1R0 or phone: (403) 674-3020 or (403) 674-4435</p>																				
		<p>CONNON NURSERIES A.V.K. NURSERY HOLDINGS INC. We are currently looking for people who qualify for the following full-time positions: • Field Propagator — budding and grafting skills essential. • Grower — container production experience necessary. • Sales — plant knowledge and French language required. • Shipper — must have plant knowledge. • Labourers — will train. For details write or call: Art Vander Kruk CONNON NURSERIES Rockton, ON L0R 1X0 (519) 647-3464 <i>All inquiries held confidential.</i></p>																				
		<p>REDEEMER COLLEGE invites applications for the position of part-time instructor in the areas below for the 1988/89 academic year. Applicants should hold an advance degree and should be committed to teaching from a Reformed, Christian perspective.</p> <table><tr><td>Education 309</td><td>Teaching Social Studies (half-course)</td></tr><tr><td>Education 320</td><td>Teaching Music (half-course)</td></tr><tr><td>Phys. Ed. 156</td><td>Gymnastics (quarter-course)</td></tr><tr><td>256</td><td>Instructional Methods for Gymnastics (quarter-course)</td></tr><tr><td>Phys. Ed. 203</td><td>Anatomy & Kinesiology</td></tr><tr><td>Phys. Ed. 204</td><td>Biomechanics</td></tr><tr><td>Religion 104</td><td>Intro. to New Testament</td></tr><tr><td>Religion 426</td><td>New Testament Interpretation</td></tr><tr><td>Social Work 321</td><td>Social Welfare Policy</td></tr></table> <p>Direct inquiries and applications to: Dr. Justin Cooper, Vice-President (Academic) Redeemer College, Ancaster, ON L9G 3N6 DEADLINE: April 22, 1988</p>	Education 309	Teaching Social Studies (half-course)	Education 320	Teaching Music (half-course)	Phys. Ed. 156	Gymnastics (quarter-course)	256	Instructional Methods for Gymnastics (quarter-course)	Phys. Ed. 203	Anatomy & Kinesiology	Phys. Ed. 204	Biomechanics	Religion 104	Intro. to New Testament	Religion 426	New Testament Interpretation	Social Work 321	Social Welfare Policy		
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Religion 426	New Testament Interpretation																					
Social Work 321	Social Welfare Policy																					

Why not place your ad in C.C.?

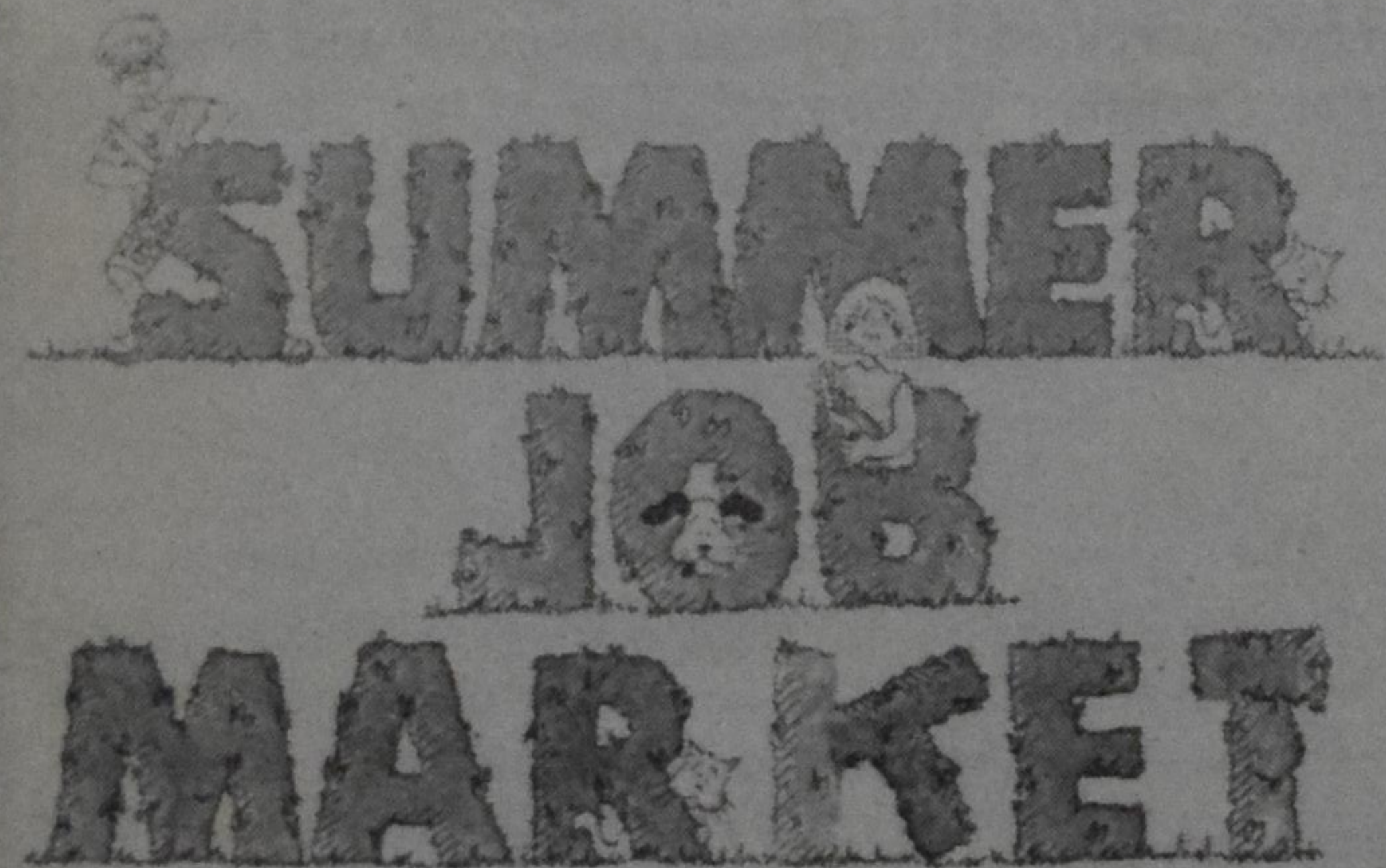
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Summer Job Market

DIDSBURY, Alta.: First-year agricultural college student looking for summer employment on a farm from May-August. Preferably in Alberta. Contact Doug Van Beek at 335-8393 or Box 1461, Didsbury, AB T0M 0W0

NIAGARA PENINSULA: 17-year-old Grade 12 graduate would like to work on a dairy farm for the summer. Willing to work anywhere in Southern Ontario. Has previous summer of experience. Class-G licence and own transportation. Phone (416) 682-4669 and ask for Paul.

Students!
See ad on page 16.

Hire a student from C.C.'s



This summer why not hire a student to help you ease your workload and get some extra things done? Beginning April 1, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.
Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Teachers

WOODSTOCK: For the 1988/89 school year we have a definite opening for a **special education** teacher as well as a possible opening in one of the upper **elementary grades**. Direct inquiries to Ray VanderPloeg, Principal, c/o John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Tel: (519) 539-1492 (school), 539-2117 (home).

VANCOUVER: Teachers are invited to apply to **Vancouver Chr. Secondary School** for possible full- or part-time openings in the following disciplines: **Bible, English, biology, chemistry, art, drama, girl's PE.** Please address your resumes to **Vancouver Chr. Secondary School, 3496 Haida Dr., Vancouver, B.C. V5M 3Z4** or call (604) 430-3062 for further information.

Mr. William Slofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1
Tel. (807) 939-1209 (school) or 939-1356 (home)

CALVINIST CONTACT
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Events

Wy sille wer in gesellige

FRYSKE JOUN

halde, my sjongen, mesiek en folle meer
en wol op

15 April om 8 oere
yn de Christelike Skoalle
op de hoeke fan Exmouth en Pontiac yn Sarnia

Weekly Crossword by Betty Jorgensen

ACROSS

1 Show group

5 Beat it!

10 Exclamation of disgust

14 Nonesuch

15 Musical refrain

16 Eye part

17 Musical way back

20 Neckwear

21 One

22 Arm bones

23 Bows

24 Certain painters

26 Meet resolutely

30 Not quite shut

31 Wine pouch

32 Deck hands

35 Poi source

36 Musical direction

38 Contend (with)

39 Eng. river

40 Lacerated

41 Cut of meat

42 King to Anna

46 Dietrich

49 Angry

50 Ky. county

51 Raison d'—

52 Shoulder enhancer

55 Phrase from old tune

59 Sweeten the pot

60 Muscle plasma globulin

61 Stood up

62 Tiny plant

63 Meager

64 Aroma

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63 64

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5 Bad smell

6 Sea trip

7 Enthralled

8 Hgt.

9 — jongg

10 Open to all

11 Lendi et al.

12 Fr. governing body

13 Underworld

18 Weill the composer

19 Blake of music

23 Flying prefix

24 Sect

25 Am. mail letters

26 Kismet

27 Gr. warrior

28 Be concerned

29 Rust-resistant alloy

32 Satellite

33 Grandiose

34 Hawali's goose

36 Bank deal

37 A Gardner

38 Dressed

40 "Over —"

42 Cuts

43 Internally

44 Like a knight

45 Courageous act

46 Polite title

47 Bell town

48 Carries on

51 Ms Kett

52 Slog

53 As well

54 Color changer

56 Existed

57 Govt. gp.

58 Gold: Sp.

Church news

Christian Reformed Church

Called
— to Essex, Ont., Rev. B. Bernard Bakker of John Calvin, Truro, Nova Scotia.

New stated clerk
— Classis Toronto: Rev. John Van Stempvoort, 4561 Langstaff Road, Woodbridge, ON L4L 2B2.

Canadian Reformed Church

Accepted
— to Immanuel, Edmonton, Alta., Rev. E. Kampen of Houston, B.C.

Declined
— to Chilliwack, B.C., Rev. C. Bosch of Smithville, Ont.

Classis B.C. North-West
meeting on **March 1 & 2**
in the
Vancouver First CRC
granted emeritation
due to age to
Rev. Stephen Jung
effective Mar. 7, 1988. We are grateful to God for the faithful work of this servant in planting a church (Chinese) in Richmond, B.C.

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

Calendar of Events

- Mar. 24-Apr. 28** Dr. Dobson Film Series "Turn Your Heart Toward Home" in First CRC, Brantford, Ont. at 7:30 p.m. on Mar. 24, 31, Apr. 7, 14, 21 and 28.
- Apr. 1-8** Calvin Theological Seminary Choir Tour, Dr. Emily Brink, director. **Apr. 1:** First CRC, Kitchener, Ont. at 8 p.m.; **Apr. 2:** Community CRC, Meadowvale, Ont., at 8 p.m.; **Apr. 3:** CRC, Willowdale, Ont., at 8 p.m.; **Apr. 4:** First CRC, Kingston, Ont., at 7:30 p.m.; **Apr. 5:** First CRC, Montreal, PQ, at 8 p.m.; **Apr. 6:** Calvin CRC, Ottawa, Ont., at 8 p.m.; **Apr. 7:** Cephas CRC, Peterborough, Ont., at 8 p.m.; **Apr. 8:** Bethel CRC, Listowel, Ont., at 8 p.m.
- Apr. 1** Concert by Chr. Choir "New Life" at 8 p.m. in the Maranatha CRC, St. Catharines, Ont., presenting Mozart's "Mass in C" as well as Lenten and Easter music. Guest soloists Eileen Funk, Catherine Newman, Velmer Headley and Les Neufeld.
- Apr. 2** The Dutch Seven in Concert at 8 p.m. in the Redeemer College Auditorium, Ancaster, Ont. For tickets call (416) 627-3634.
- Apr. 4** The Dutch Seven in Concert at 8 p.m. in St. Andrew's Presb. Church, Ottawa, Ont.
- Apr. 7, 8, 9** Redeemer College presents "Our Town" by Thornton Wilder. "One of the most important theatrical experiences of this generation..." *Chicago Tribune*. Tickets: \$5 students and seniors, \$6.50 adults. Call (416) 648-2131.
- Apr. 8-10** Salem Marriage Enrichment Weekend at the Canterbury Hills Retreat Centre, near Ancaster, Ont. For info. call (416) 528-0353.
- Apr. 9** 35th Annual CLAC Convention at Sheraton Villa, Burnaby, B.C. Thomas Langan, keynote speaker, will speak on: "Clarity in Times of Confusion."
- Apr. 9** Organ concert by Andre Knevel at 8 p.m. in Central Presb. Church (Charlton & Carolyn), Hamilton, Ont.
- Apr. 9** Annual Spring Christian Male Choir Festival, hosted by the Chatham choir, at 7:30 p.m. in Park Street United Church, 12 Dufferin St., Chatham, Ont.
- Apr. 9** Farewell evening for Pastor Peter Slofstra (Univ. of Western Ontario Campus Chaplain 1981-88) and family. All "Cost Supper" Alumni are welcome. At 7 p.m. in the First Chr. Ref. Church, London, Ont. For info. call Ray Geurkink at (519) 453-3657 in the evening.
- Apr. 10** Spring concert at 8 p.m. in the Bethel CRC, London (716 Classic Dr.). Choirs participating: Ingersoll CRC Choir, "Shining Lights" (Aylmer) and Bel Canto Chr. Choral Society (London).
- Apr. 13** Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in the Willowdale United Church, Willowdale, Ont. For tickets call (416) 636-9779.
- Apr. 13** Dr. Jitse Vander Meer, Associate Professor of Biology at Redeemer College, will speak on: "Creationism vs. Evolutionism" at 8 p.m. in the East CRC, Strathroy, Ont.
- Apr. 14-16** "Speak-Up Seminar," with Carol Kent at the Forest Hill United Church, 121 Westmount Rd. E., Kitchener, Ont. Excellent for Sunday school, club and Coffee Break leaders. Cost: \$50. For registration forms call (519) 746-1257 or 696-3213.
- Apr. 15** Fryske Joun! Om acht ure sille wy an Fryske joun halde yn de Christelike Skoalle op de hoek fan Exmouth en Pontiac, Sarnia, Ont.
- Apr. 16-17** 30th anniversary of the Maranatha Chr. Ref. Church, Cambridge, Ont. For info. call: (519) 621-1537.
- Apr. 15-23** Organ concerts by Frans van der Hauw (Bolsward, The Neth.) on **Apr. 15:** CRC, Exeter, Ont., 8 p.m.; **Apr. 16:** Collier St. United Church, Barrie, Ont., 8 p.m.; **Apr. 22:** Can. Ref. Church, Belsyde, Fergus, Ont., 8 p.m.; **Apr. 23:** CRC, Drayton, Ont., 8 p.m.
- Apr. 16** Elders' conference on "A New Creation." Speaker: Rev. J. Quartel. From 10 a.m. to 3 p.m. at the CRC, Mt. Brydges, Ont.
- Apr. 16** Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ, at 8 p.m. in Rehoboth CRC, Bowmanville, Ont. For tickets call (416) 636-9779.

Advertising deadlines			
Dated	Mailed	2-column ad deadline	Classified deadline
Fri. Apr. 8	Tues. Apr. 5	Tues. Mar. 29-8:30a.m.	Wed. Mar. 30-8:30a.m.
Fri. Apr. 15	Tues. Apr. 12	Wed. Apr. 6-8:30a.m.	Thurs. Apr. 7-8:30a.m.
Fri. Apr. 22	Tues. Apr. 19	Wed. Apr. 13-8:30a.m.	Thurs. Apr. 14-8:30a.m.
** Please note: Deadlines for the Apr. 8 issue have been pushed up due to office closing for Good Friday. Please be sure to get all your advertising in on time to ensure it will appear when desired.			

T.D.C.H.

Plan to Attend, Toronto District Christian High School's 25th Anniversary/Reunion on April 22, 23, 1988 D.V.

We're looking for our family!

We're trying to find and tell our 2,500 TDCH alumni and past teachers that are part of the TDCH family, that they are invited to attend our special 25th Anniversary/Reunion Celebrations. Pass on the invitation, then return the attached reply form as soon as possible.

Return to: TDCH (25th), 7900 Kipling Avenue, Woodbridge, Ontario L4L 1Z5

Yes, I plan to attend the following ☐ Friday Night's Retrospective Nostalgia Programme (starting at 8:00 pm) ☐ Saturday Afternoon's Open House (2:00 pm to 4:00 pm) ☐ Saturday Evening's Banquet (starting at 6:30 pm @ \$19.88 per ticket)

Tickets are only required for the Saturday Evening Banquet and will be sold on a first come, first served basis - so order early, seating is limited.

Please send me _____ tickets @ \$19.88 each. Payment must be enclosed and your cheque made payable to TDCH (25th Banquet). You will receive your ticket(s) in the mail, prior to the event.

Name _____ Year graduated from TDCH, if applicable _____

Address _____

Spouse's name, if attending _____

Please include any written anecdote, poem, story, photo etc. that could be included in our special 25th Reunion/Anniversary Newspaper.

Psalm 36:9 "For with you is the fountain of life; in your light we see light"

10th Annual Young Adults Day Rally

"Recipe for a happy life"

April 29 — May 1, 1988

Main speaker: Rev. H.G. Samplonius

Place: Faith CRC & M.M. Robinson High School Burlington, Ont.

Registration: April 29, 8:00 p.m. at M.M. Robinson April 30, 8:30 a.m. at Faith Christian Reformed Church

Cost: \$35.00 (includes meals, entertainment, workshops and lodging if required)

Register before April 11, by cheque to: **Dave Stuive, 1206 Hwy. #8, Wainona, ON L0R 2L0** for info. call (416) 643-1410 or 845-1465

CHRISTIAN COTTAGE IMPORTS

Division of Son-Catchers Renewal Crafts

Did you know that ...

Sending greeting cards to your family and friends can help mothers in rice and sugar cane picking bateys (squatter shacks) in the Dominican Republic to work to meet their families' basic food needs?

Did you know that ...

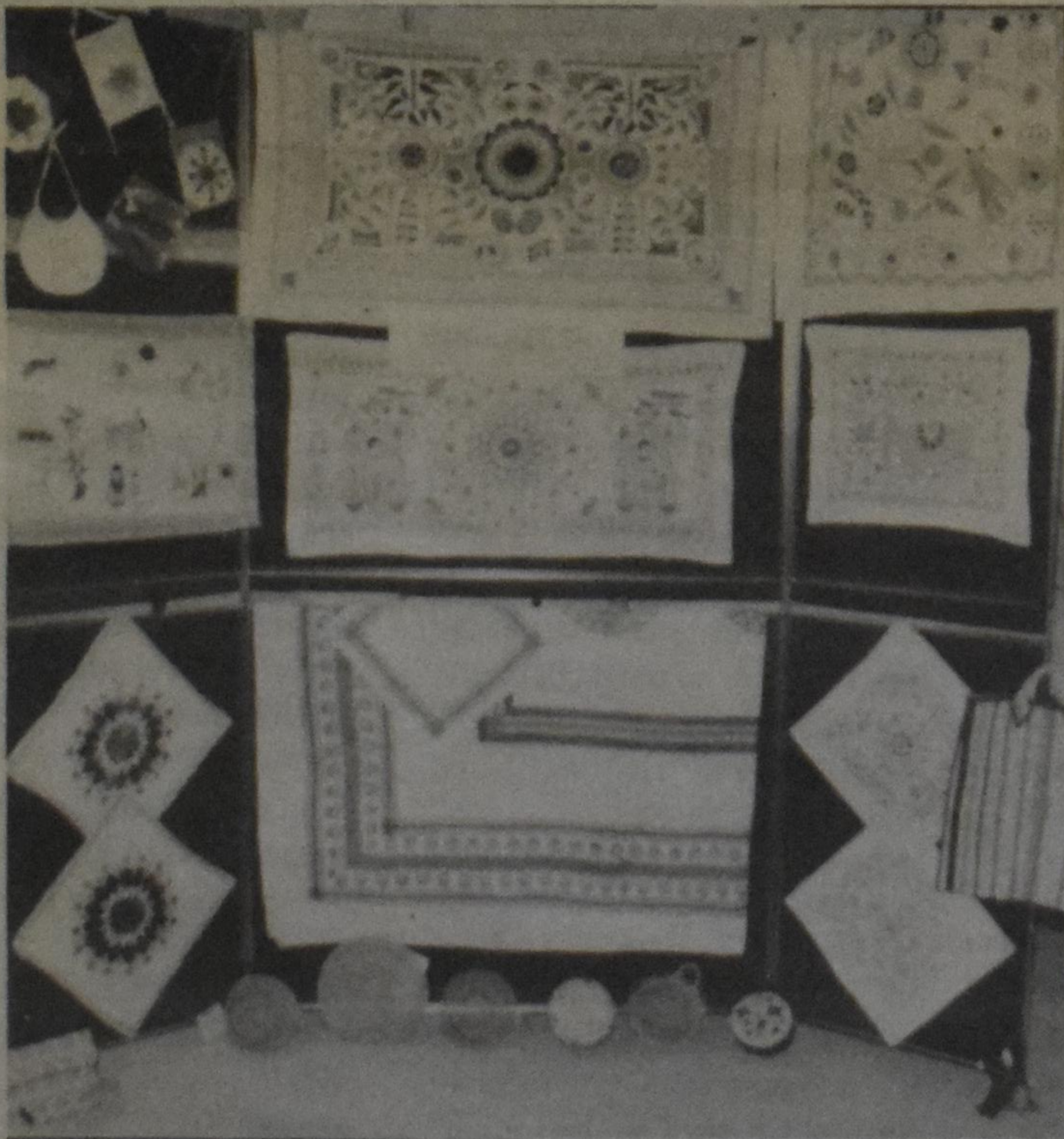
Purchasing embroidered linens from Bangladesh greatly encourages the many activities of the women's co-operatives in such areas as literacy, nutrition, health and sanitation?

Did you know that ...

Buying giftware can be more enjoyable when you know that you have assisted Third World poor at the same time to become self-supporting and to experience Christ's love in action?

Did you know that ...

Purchasing finger and hand puppets for your Sunday school, nursery, library or elementary school classes has brought Filipinos on the Island of Negros to faith in Christ?



PRAY regularly on behalf of the many involved both here and there that lives may be changed to build God's Kingdom.

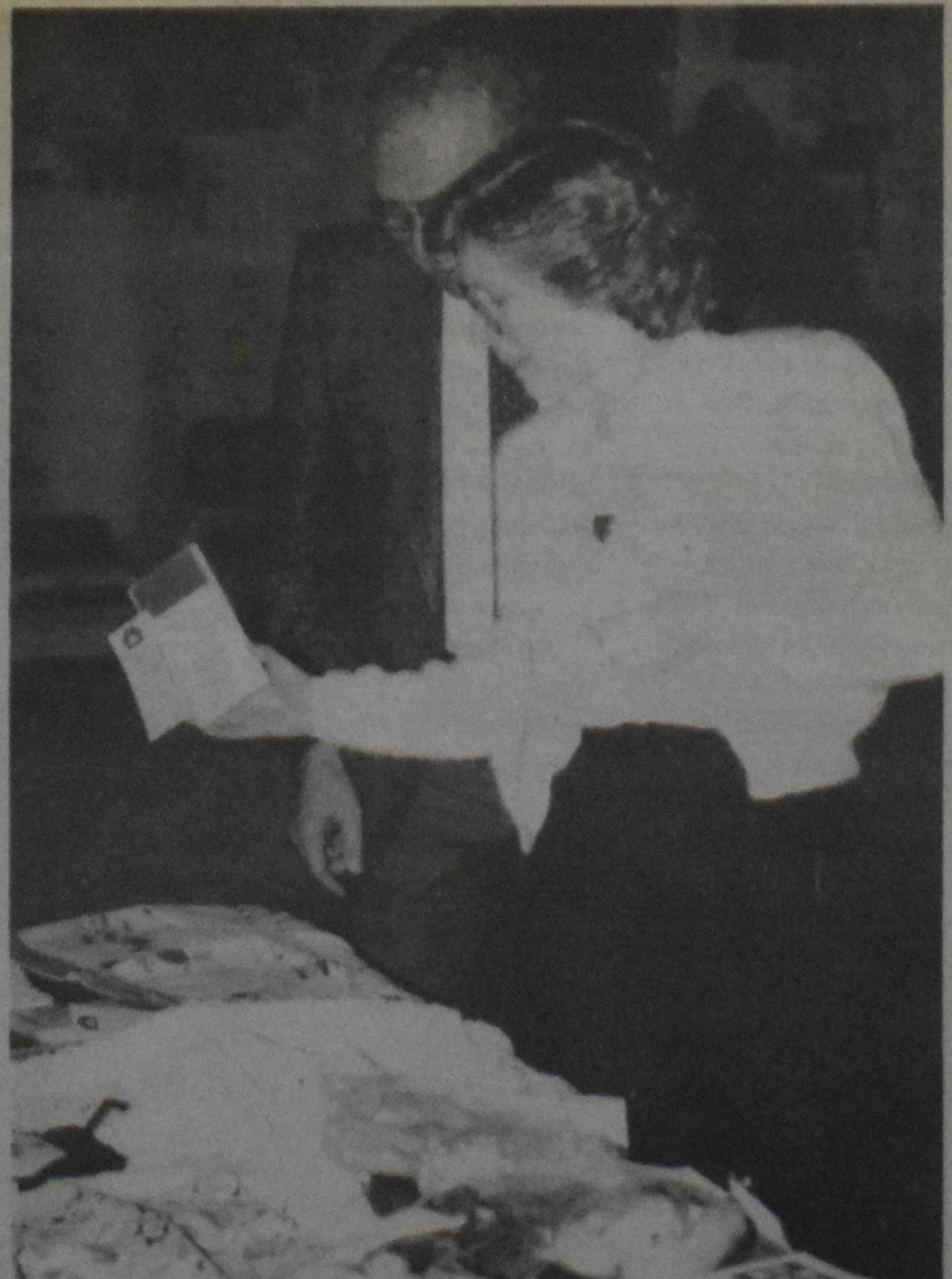
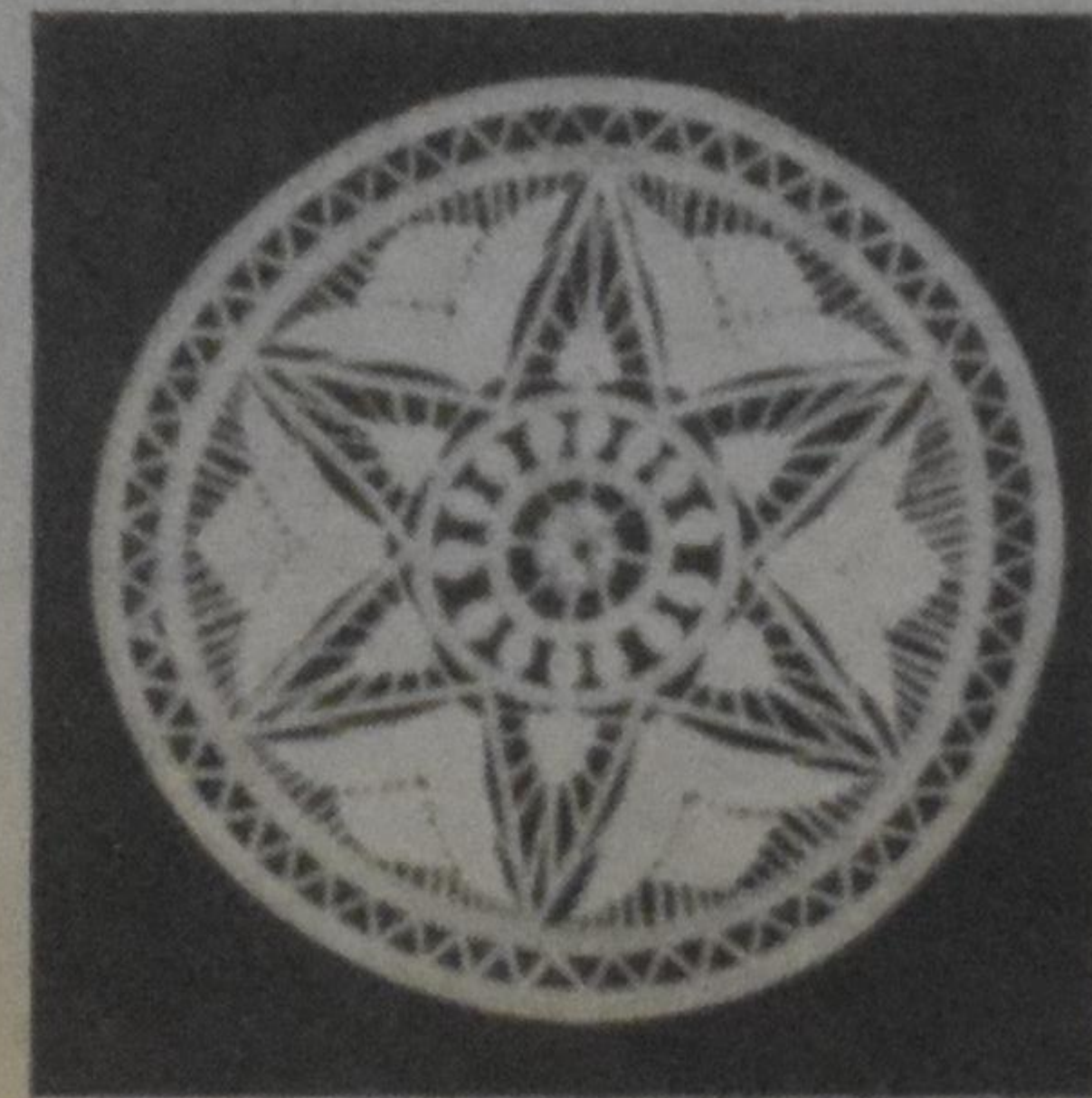
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SUPPORT your local Christian Cottage Industry distributor in practical ways. Form a new distributor team with several others.

USE this ministry for your local community outreach.



Bengali women have an especially fine tradition of embroidery skills. Handcrafts are made by workers in Bangladesh, the Philippines, Dominican Republic and Kenya.

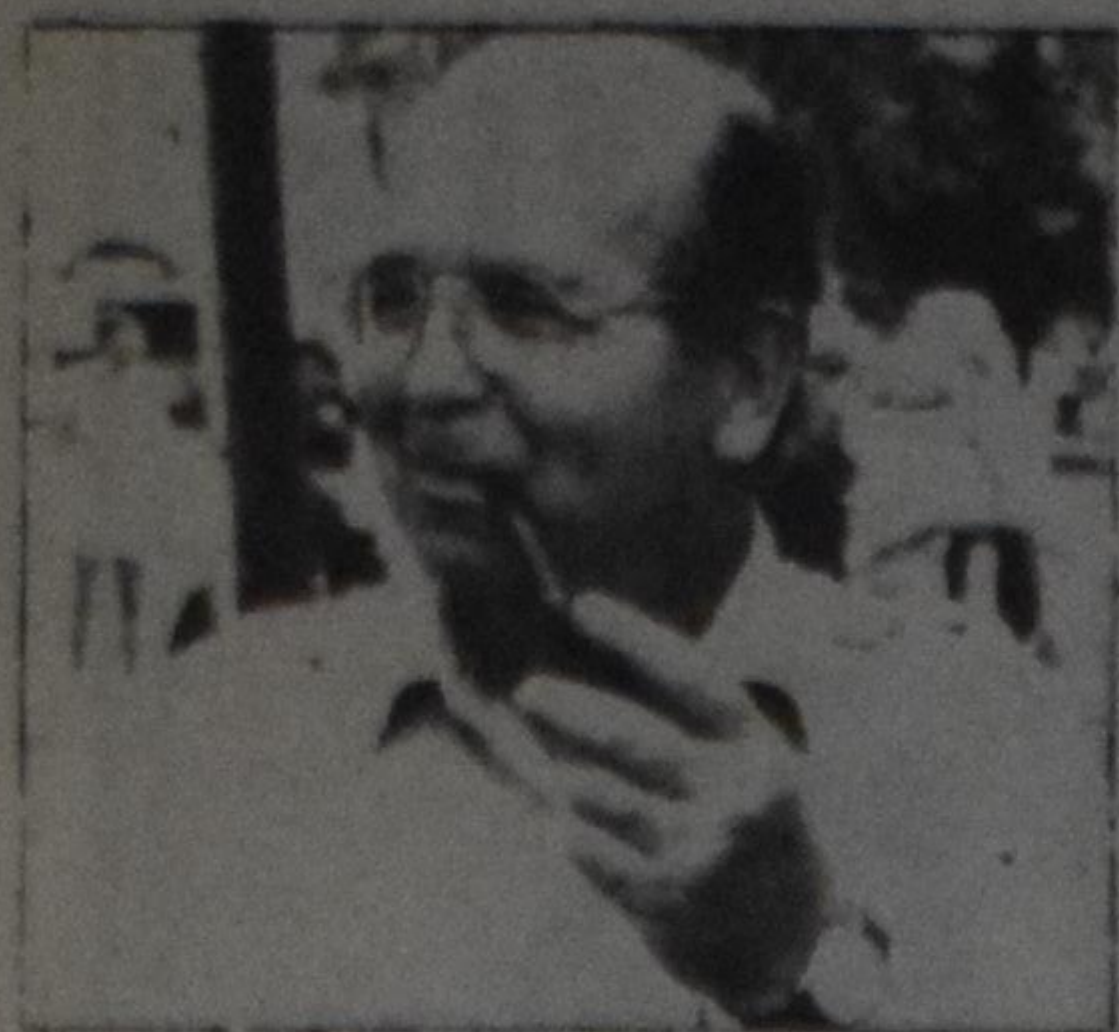


Thirty volunteer distributor teams are marketing Third World cottage industry handcrafts across Canada at malls, house parties, craft fairs and the like.

For information write to:

Christian Cottage Imports
Division of Son-Catchers Renewal Crafts
P.O. Box 5070, Burlington, ON L7R 3Y8
or call Johanna Veldstra (416) 336-8698

Dutch



Kommentaar met een knipoog

Herman de Jong

Ik wilde graag iets over de opstanding zeggen. Zonder knipoog. Je knipoogt eenvoudig niet naar een weggeschoven zware grafsteen, ofschoon ik denk dat de twee engelen dat wel deden toen ze zonder enige moeite de steen opzij schoven om hun Heer te bevrijden van de duisternis. En toen ze het koele graf binnentraden en zorgzaam de hoofddoek wegnamen, zagen hoe de doodskleur zich terugschoof over het gelaat van Jezus, zagen hoe hij (komt verwondert u hier mensen en engelen) langzaam de in doodsstrijd gesloten ogen opende ... waarmee zou dan de Heer van hemel en aarde die voorgoed de dood, de duivel en zijn ganse rijk verslagen had, zijn hemelse dienaren begroet hebben? Jezus was toch mens?

De wereld knipoogt wel naar de grafsteen. Een knipoog van leedvermaak, spot en verbazing, dat 20-eeuwse mensen die nu toch wel geleerd hebben alleen maar op feiten af te gaan, nog in zo'n boven-natuurlijk verschijnsel geloven. Immers alleen in Bijbelverhalen staan er mensen op uit de dood! De natuurlijke gang van zaken is dat planten, dieren en mensen vergaan tot stof ... dood is dood! Het kruis kan men nog begrijpen. Per slot van rekening zijn er miljoenen mensen doorgemarteld door de eeuwen heen. Maar het kruis zonder opstanding wordt dan het sympathieke symbool van de lijdende mensheid, en van al haar cosmos-ingrijpende geschiedenis-centrale kracht ontdaan. Elk menselijk lijden kan uitlopen op een tijdelijke overwinning. Het lijden van onze Heer resulteert in een volkomen, alomvattende, eeuwige overwinning ... Jammer, dat de opstanding zo moeilijk aanvaard kan worden door moderne theologen en christenen. Ik neem u mee naar een paasmorgen ergens in Noord Amerika.

Overall is de paasmorgen een blijde morgen. Het ijle, mechanische gong-geluid van de luidspreker-carillonnetjes, die zoveel torens van Canadese kerken ontsieren, klinkt over de stad ... "Christ the Lord is Risen Today, Hallelujah!" In de gezinnen worden tieners uit hun bedden getrokken. Het is paasmorgen ... ze moeten en zullen deze keer mee naar de kerk. En opschieten alsjeblieft, want de kerk wordt stampvol! Pa zit al met nog slaperige ogen zijn jaarlijkse cheque voor de kerkelijke bijdrage te

schrijven. Dit is de dag der dagen voor menige financieel-nooddriftige Noord-Amerikaanse kerk! Moeder en haar dochters kleden zich in de nieuwste mode ...

De paasdienst vangt aan. Gelukkig zijn de meeste bekende paasliederen een paar eeuwen geleden geschreven en geven nog een onvervalste weergave van de schokkendste gebeurtenis in de wereldgeschiedenis. Zelfs de jonge mensen ervaren iets van blijdschap. Daar juicht een toon, daar klinkt een stem!

Dan gaat de dominee preken over het nieuwe leven in de natuur, het gras dat weer groen wordt en bloemen die zich weer in feesttooi steken. De dood van de winter is overwonnen. De mensheid die, hoe is het mogelijk, toch nog steeds maar weer pijn en ellende veroorzaakt en ervaart, bezinne zich dat ook zij een steen kunnen wegwentelen, zodat het sprankelende licht het duistere graf kan doorschijnen. De Man van Galilea gaat ons voor ...

Later in de dienst schrijven de "stewards" jachtig-plechtig naar voren om de volle collecteschalen met lege te verwisselen. Nog later wordt het geld geteld en gaat er toch nog een juichtoon op ... we kunnen weer een poosje vooruit. Zie je nu wel, er zit toch nog ontzettend veel "goodwill" onder onze kerkmensen!

Volgens het stedelijke dagblad gaf het lege graf, en de aanwezigheid van vele vrouwen rondom kruis en graf, in andere plaatselijke kerken aanleiding om te spreken over het recht der moderne vrouw. Uiteraard kan een preek over "nieuw leven" ook prachtig gebruikt worden om abortie te bestrijden of te verdedigen, algelelijk het te pas komt!

Knipoog ik nu toch? Overdrijf ik? Nee! Ik heb deze paasmorgens persoonlijk meegemaakt. Meer dan elke andere zondagmorgen gaven deze paasmorgens aanleiding om beter uit mijn doppen te kijken als ik een nieuwe positie als kerkorganist aanvaardde. Het is een weldaad me nu in de schoot der moederkerk te mogen bevinden!

Is het mogelijk dat ook in onze Noord-Amerikaanse Gereformeerde kerken het Paas-evangelie zo zal verschrallen? Zijn we al bezig met deze erge zaak? Zien we nog, dat de opstanding van zo grote betekenis is dat ons christen-zijn er mee staat of

valt?

Een Nederlands paaslied zegt: "Ook uw morgenstond breekt aan, want de Heer is opgestaan!" Geheiligd door het kruis, onze vele zonden vergeven, omringt door de zorg en liefde van de Heiland, mogen we inderdaad uitzien naar onze nieuwe morgenstond. Het lege graf geeft troost en moed voor een ieder die zich in Jezus geborgen weet.

Maar het lege graf betekent oneindig veel meer! Nu is de Koning gekroond, nu vangt het nieuwe koninkrijk aan. Nu leidt de Zoon van God, gezeten aan de rechterhand des Vaders, de burgers van zijn rijk in het voorbereiden van het volmaakte koninkrijk, de nieuwe hemel en aarde, waar vrede, gerechtigheid en liefde de normale gang van zaken is. Jezus versloeg het rijk van de duivel door zijn opstanding, redde de wereld van totale ondergang ... de wereld kan vooruit! Wij Christenen, gered van de dood, kunnen vooruit!

In dit koninkrijk geeft Jezus zijn kinderen een speciale taak. Zij zijn een zoutend zout, een licht op een berg. Paulus zegt: "Waartoe ik ook arbeide, strijdende naar zijn werking, die in mij werkt met kracht." Hij zegt dit aan het einde van het prachtige hoofdstuk Col: 1 waarin Abraham Kuiper wellicht de leuze "Geen duimbreed of het behoort aan Jezus Christus" vond. Jezus is steeds maar met de wereld bezig. Schepping, incarnatie, kruis, opstanding, hemelvaart, zitten aan de rechterhand van de Vader. Hij redt, redt, redt steeds maar weer!

Wij geloven dat Jezus door zijn Geest de wereld bestuurt. Het voltooien van gerechtigheid hangt niet altijd af van het ingrijpen van zijn volgelingen. Toch verwacht hij veel van ons! Jezus zat niet stil, en de kinderen van het Licht kunnen ook niet stil zitten!

Misschien is het verbeelding, maar soms zou je denken dat we ons steeds minder inspannen, bewust bezig te zijn met het oprichten en onderhouden van nieuwe mijlpalen in Jezus' koninkrijk. We zeggen dan dat we in ons klein Christelijk hoekje onze mening niet kunnen en mogen opdringen in een cultuur waar met pluraliteit rekening gehouden moet worden. Als abortie toch een voldongen feit is ... laten we het beste er maar van maken. Als een Christelijke Politieke Partij onwaarschijnlijk is, doen we beter Gods licht te

laten schijnen in bestaande partijen. Christelijk onderwijs na "Secondary Education" is wel erg duur en onze kinderen hebben nu immers een goed fundament ... laat ze maar naar een "secular university" gaan.

Zetten we minder gauw onze "christelijke stekels" op? Ik geef toe dat we dat misschien te vaak deden. Maar helemaal niet meer? Ook hebben we misschien te veel nadruk gelegd op het "op-een-afstand" ondersteunen van allerhande christelijke organisaties, en waren we ons er minder van bewust dat we zelf ook wel es de handen uit de mouwen konden steken om het helende liefdeswerk, waarmee Jezus zijn Koninkrijk inluidde, voort te zetten. We gebruiken gemakkelijker onze beurs dan

onze handen ...

Nu is het paasmorgen. Fel licht, donder en bliksem, een zware steen weggekanteld. Een schokkende, gewelddadige omwenteling, die het rijk van satan uit zijn voegen scheurde. En nog niet eens zolang geleden zei Jezus, als hij een wonder verricht had: "Vertel het maar niet verder."

Schokken wij de wereld nog met het grote nieuws van de opstanding van onze Koning en zijn koninkrijk, waarin liefde, gerechtigheid en vrede eens volmaakt zal zijn? Of zeggen we: "Vertel het maar niet verder?"

Herman de Jong woont in Jordan Station, Ont.

Was Goede Vrijdag een

Koob Drost

Het is vrijdagavond. Het is stil in Jeruzalem, de Joden bereiden zich voor op de komende Sabbath. Het is stil op de kruisheuvel Golgotha, de drie kruiselingen zijn begraven.

Het is stil bij het graf van onze Heiland.

Er is op die dag een valse eed afgelegd, en wel door Petrus, die later tot driemaal toe gezegd heeft, "Here, al moest ik met U sterven, ik zal U geenszins verloochenen." Hij volgt Jezus tot in de zaal van de Hogepriester en dan wordt het moeilijk voor hem. Nu komt de tijd om te kiezen. Voor of tegen.

Dat lijkt niet zo moeilijk te zijn in dagen van voorspoed en weelde, zoals wij dat hier in Canada ook hebben. Maar het wordt moeilijker voor ons, wanneer we op gevaar van leven of dood werkelijk voor de keuze gesteld worden. Alleen met Gods hulp kunnen we voor Jezus kiezen.

Voor Petrus komt die tijd ook als hij driemaal herkend wordt als een volgeling van Jezus. Natuurlijk is hij voor Jezus, maar daar kan het leven mee gemoeid zijn. Dan wordt hij even aan zichzelf overgelaten, en bij de laatste opmerking: "Waarlijk, gij zijt ook één van die, want uw spraak maakt u openbaar," begint hij zichzelf te vervloeken en zweert dat hij die mens niet kent.

En dan is daar Jezus weer. Hij ziet Petrus aan en die blik zegt hem: Petrus, ik ga zometeen ook voor u sterven. Ook voor deze zonde.

Er is op die dag ook zelfmoord gepleegd. Het was Judas die jaren een discipel van Jezus is geweest. Jaren diaken in de kerk zouden we kunnen zeggen, want hij had de armen te verzorgen. Wij lezen in de Bijbel dat hij niet zo bezorgd was over de armen, maar dat hij een dief was. Geen beste reputatie. Gij kunt God niet dienen en de Mammon. Satan kreeg vrij spel met Judas. Voor 30 zilverlingen gaat hij Jezus verraden. Maar Judas was goed uitgeslapen zouden we zo zeggen. Judas verraadt Jezus met een kus. Dat was in die dagen nogal een vriendschappelijke groet. Stel u voor, dat het de bende eens niet mocht gelukken om Jezus te vangen. Dan ging hij in ieder geval vrijuit. Hij had schijnbaar niet door, dat Jezus zijn hart door en door kende.

Het kan gebeuren in ons leven dat we voor de mensen vrij uitgaan, maar niet voor de alwetende God. Dan kan alleen oprecht berouw ons weer tot Jezus brengen. Maar het was geen droefheid naar God die een onberouwelijke bekering tot zaligheid werkt. Hij heeft niet geroepen om genade, maar heeft de 30 zilverlingen in de tempel geworpen en zichzelf van het leven beroofd.

Het zal wel tot de jongste dag een raadsel blijven wat een van Jezus' discipelen gedreven heeft om verraad tegen Jezus te plegen. In ieder geval was hij van God verlaten en dan is het donker in onze ziel. Dat kan alleen maar opgelost worden door de liefde van onze Heiland en zijn verzoenend werk.

De zeven kruiswoorden

1. Als men Jezus' Heilige handen aan d' onheil'ge kruispaal sloeg was het heerlijk om te aanschouwen hoe Hij smaadt en smart verdroeg. Bij het klinken van de hamer die Hem hand en voet deed bloën bad Hij: "Vader, o vergeef 't hun die niet weten wat zij doen."

2. Als die nevens Hem gekruisd was aan Zijn onschuld hulde deed vond hij Hem, hoe afgemarteld nog tot liefde en troost gereed. Ja, die bede vond genade, "Heer gedenk hierna aan mij! Heden zult gij, sprak de Heiland, In 't Paradijs zijn aan Mijn zij."

3. Als de Heiland aan het kruishout, tussen aarde en Hemel hing zag Hij nog zijn lieve Moeder, en zijn liefste volgeling "Vrouwe," sprak Hij, zie uw zone! daar Hij 't oog op deze sloeg, toen tot deze: "Zie uw Moeder!" 't was voor hem en haar genoeg.

4. Als de duisternis de heuvel met een dikke mist omtoog, die de mond der spotters snoerde en hun hart met schrik bewoog toen in 't uiterst der benauwdheid met een schrikkelijk geluid riep de Heer het: "Eli, Eli Lama, Sabachtani, uit."

5. Als des Heilands eind genaakte en het scheidend levenslicht, nog een laatste flikkering spreidde voor zijn half geblust gezicht sprak Hij voor de vijfde male uit zijn half verschroeide borst d' eerste klacht tot Zijn beulen in het deernis waard, "Mij dorst!"

6. Toen was 't ogenblik op handen, dat een eind maakt aan Zijn lot, 't ogenblik dat aarde en hemel zou verzoenen ons met God, Als de profetie vervuld was en het vlek'loos Lam geslacht, Jezus riep met grote stemme 't mensenreddend, "'t Is volbracht!"

7. Nog één woord klinkt van Zijn lippen, eer Zijn hoofd terneder zijgt: eer Zijn afgetobde boezem, van de lange doodsnik hijgt: "Vader, roept Hij, in Uw handen Geef ik over Mijne geest!" Daarop stierf Hij, smart en lijden, dood en doodsangst, was geweest.

Wijze No. 402 uit de Psalter Hymnal
Auteur - onbekend
Ingezonden door Mrs. J. VanderTol,
Kingston, Ont.



Illustration: Detail of the carved door panels of the Church of Santa Sabina in Rome, Italy.

droevige dag?

Er zijn op die dag drie mensen gekruisigd. Drie mensen, want Jezus heeft alleen maar naar zijn mensheid geleden. De Godheid kan niet lijden, maar Jezus heeft geleden als een volmaakt mens die tevens de zoon van God was. Was het daarom, dat hij zo bespot en veracht is?

Was het niet eigenaardig, dat die andere twee niet bespot werden? We lezen daar tenminste niet van. We lezen het antwoord in Jesaja 53. Om onze zonden is hij bespot en veracht. Om onze ongerechtigheden is hij verbrijzeld. En door zijn striemen is ons genezing geworden: Wat een lijden.

Was het een wonder, dat er velen bij het kruis stonden te wenen? Daar werd een geliefde zoon gekruisigd. Zou een moederhart niet breken? Daar werd een broer gekruisigd. Wat lijkt dat allemaal gewoon. Wij wenen ook vaak wanneer één uit onze familie wordt weggenomen, al geloven wij dan ook dat hij of zij het nu veel beter heeft. Het grote wonder der genade lezen we in Johannes 3:16. Alzo lief heeft God de wereld gehad, dat Hij zijn enig geboren zoon gegeven heeft, opdat een iegelijk die in Hem gelooft niet verderve, maar het eeuwige leven heeft.

En dan komt er een eind aan die vrijdag. Alleen nog de begrafenis. We kunnen de kruisiging van Jezus niet ongedaan maken. Jezus leeft niet meer en moet dus begraven worden, en wij kunnen Hem niet uit het graf terug roepen, al zouden ze het toen misschien

graag gewild hebben. Wij mensen hebben hier afgedaan.

Maar Jezus' lijden mag en zal niet tevergeefs zijn. Als de vrouwen laat na de Sabbath, wanneer het begint te lichten, gaan om het graf te bezien, zien ze dat de steen is weggenomen. Door wie? Door God zelf. Hij heeft zijn engel gezonden om die steen weg te nemen. En onze Heiland, die de macht heeft over leven en dood, verliet het graf.

Hallelujah, onze verlosser leeft. Daar juicht een toon, daar klinkt een stem, die galmt door gans Jeruzalem. Het heerlijk morgenlicht breek aan. De zoon van God is opgestaan.

Koob Drast woont in Holland Christian Homes in Brampton, Ont.

Pasen

Ja, Jezus heeft aan 't kruis geleden met onze zondelast begaan heeft daar Zijn grote strijd gestreden, en is uit 't graf verheerlijkt opgestaan.

O, Heer wil ons verzet toch breken doe onze ogen opengaan beroer ons hart, en laat ons spreken "dank voor Uw offer Heer, wij nemen 't aan."

Rigtje Dubbelhuis-Kooistra

Petrus

De nacht hangt over mijn verkleumde peinen,
 En hurkend aan hun vuur, als een van hen,
 Hoor ik gepraat en vragen, maar mijn stem
 Blijft ver: zij spuwen op de grond en grijnzen.

En ik buk dieper, en ik wil vergeten,
 Dat Hij mij ziet, dat Hij achter mij staat
 En om mij lijdt, omdat ik Hem verraad,
 In laf gedroom aan een klam vuur gezeten.

En nog ontwaak ik? Hoor, over de vale
 Slaap van de nacht kraaien de eerste hanen!
 O toch een morgen, dagend uit het oosten
 Met deze eerste schemerende stralen,
 Die strijken langs mijn wangen, en mijn ogen
 Weer wekken tot het licht in dauw van tranen

Muus Jacobse
Uit: Bijbelse Gedichten

Books/Meditation

Robert VanderVennen, book review editor

Faith in action

Faith and the Philippine revolution

***Four Days of Courage: The Untold Story of the Fall of Marcos*, by Bryon Johnson. Toronto: McClelland and Stewart, 1987. Hardcover, 285 pp., \$24.95. Reviewed by Adrian and Wendy Helleman, missionaries to the Philippines from 1977-87.**

Of the making of books there is no end; that applies also of the making of books about the Philippine revolution of 1986 — more than a year and a half after the event. All of these books capitalize on the interest in this revolution created both in the Philippines and abroad; however, most of them were marketed only in the Philippines. Some were hastily produced, as evidenced by a large number of factual errors. Others limit themselves to the role of either Catholics or Protestants. But some provide new insights. *Four Days of Courage* is in the last category.

It is not the definitive work on the Philippine revolution; such a work has yet to be written. It is more journalistic than truly historical. Bryon Johnson, a correspondent for the *Toronto Globe and Mail*, was one of the few journalists who stayed in the country after the revolution in order to interview what he describes as "the heroes and the villains." He is also more knowledgeable about the Philippines than most journalists, since he married a Filipino and he continues to spend a few months of every year there.

True story hidden

As is clear from the subtitle, "The Untold Story of the Fall of Marcos," Johnson contends that the many articles which were written, as well as the other books produced thus far, have not told the true story of what really transpired during those four turbulent days. He explains that none of the journalists who covered the story — himself included — knew the full story. This only came out in interviews which he conducted later. The untold story, he says, has many facets. Most important is the plot of the Reform the Armed Forces Movement (RAM) to set off a series of incendiary bombs in various parts of Malacanang palace in the early morning hours of Feb. 23, 1986.

This plot was revealed to Marcos by an unnamed foreign (American?) diplomat. Marcos immediately ordered the

plotters arrested. Juan Ponce Enrile, the former minister of defense under both Marcos and Aquino, was one of the plotters. When Enrile was tipped off concerning his impending arrest he invited then Deputy Chief of Staff of the Armed Forces Fide Ramos to join him at Camp Aguinaldo, which is the headquarters of the Armed Forces of the Philippines. This marked the beginning of the revolution. However, the existence of this plot was denied by RAM even after the revolution. This denial was reproduced in Cecilio Arillo's *Breakaway*, which also claims to tell the inside story.

Murky plot

One of those who was arrested was a certain Captain Ricardo Morales, an aide to Imelda Marcos. Morales was dragged in front of the TV cameras to confess his role in the plot late on the Saturday evening of the revolution. However, Enrile and Ramos issued a statement that there was no Captain Ricardo Morales in the Armed Forces of the Philippines. For once Marcos was telling the truth, but very few people believed him. The reviewers, who also saw that late night episode on TV, did not believe Marcos either.

Indeed there were persistent rumours that Ricardo was real and that there indeed had been a plot. This plot was not confirmed until Johnson's book. However, his claim that this story had never been told before is an example of journalistic exaggeration.

For us as reviewers the only entirely new revelation was the tension between June Keithly, who was the voice of the revolution, and Radio Veritas, the Catholic radio station which had defied Marcos by broadcasting independent reports of happenings in the country ever since the assassination of Benigno Aquino in August 1983.

It was indeed surprising to learn that Radio Veritas finally capitulated to threats from Marcos during the revolution and forced Keithly to find another radio station in order to broadcast her reports which inspired the crowds who filled the streets during the revolt and kept them informed of any troop movements. Radio Veritas was not as courageous as many supposed at the time.

Four Days of Courage is well-researched and well-written. If it suffers from a serious flaw, it is the lack of focus — which is referred to in the book's foreword. "At heart," writes Johnson, "this book is for the Filipinos who staged the astounding rebellion — and, perhaps even more so, for those who refused to obey the orders to crush it." (p. 12) His publisher, however, reminded him that he was writing for Western readers. This explains the many explanations about the Philippines as well as a map of Manila.

This book is especially meaningful to us, the reviewers. It allowed us to relive those exhilarating days. We also witnessed the revolt. We joined the crowds at the barricades. We also prayed with some of them. And, like Filipinos, we bought three or four newspapers every day in order to keep informed. Thus we can testify to the factual accuracy of much of Johnson's account.

However, the title *Four Days of Courage* does not do full justice to the faith of the Filipino. Johnson records examples of this faith. He cites especially President Aquino: "It was a fight between good and evil. Of course He intervened. I believe God actually came down and walked among us during those four days." Johnson similarly cites Cardinal Sin and admits that such profound faith is incomprehensible to a Protestant skeptic such as himself who is forced to admit: "Maybe God did care about the millions of poor, devout Filipinos pleading for his intercession." (pp. 50-51)

Secularized journalists such as Johnson find it difficult to discuss the role of prayer, yet he must be commended both for the large number of examples which he gives, as well as his candor in admitting his cynicism. But, if he had been less skeptical, he might have mentioned faith as well as courage in his title. (Faith was present long before the revolution and it is still needed today.)

Problems not resolved

In the Epilogue Johnson mentions the role of Col. "Gringo" Honasan in the abortive coup attempt on Nov. 22, 1986, which led to the resignation of Enrile from the Aquino cabinet. Honasan, who was a member of RAM and one of the key plotters during the incident which sparked the February revolt, was not dismissed or charged with any crime. Honasan was also a ring-leader during the recent coup attempt in August, and is now at large. Interestingly, although the

military has not been able to find him, journalists have experienced little difficulty in arranging interviews with him.

These coup attempts demonstrate that the problems of the Philippines are far from over. The polarization between the left and the right — to use the traditional labels — is increasing. The Philippines has already celebrated a political revolution; it must still undergo a social revolution.

Land reform is required to stave off further insurgency, but it is bitterly resisted by the landed gentry who occupy many of the seats in the newly-elected Congress and are also represented in the Aquino cabinet. This also explains Aquino's difficulty in forming a new cabinet. Therefore, prayer is as necessary today as it was in February 1986.



Friends of God

Wayne Brouwer

What a vision!

"David said about him: 'I saw the Lord always before me. Because He is at my right hand, I will not be shaken. Therefore, my heart is glad and my tongue rejoices'" (Acts 2:25-26)

There is a delightful story about the 18th-century German sculptor Johann Heinrich von Dannecker. At the height of his career, he wished to bring his faith to life in a statue of his Lord Jesus. For two years he chiselled and scraped and polished until he thought the likeness of Christ was unmistakable.

But he wanted to test the work on eyes that would not lie. So he brought a young girl from the streets into his studio, and removed the shroud that hid his work.

"Who is that?" he asked her.

There was no hesitation. "A great man!" the girl replied. And as she left, Dannecker knew he had failed. Discouraged, disheartened, but not disillusioned, he picked up his tools and attacked another block of marble.

Six years later the project was again complete. Another young child came in as first critic. "Who is that?" asked the artist gently. And the legend has it that tears came to her eyes as she recognized her Lord.

It was enough. Dannecker had finished his task. And to a friend he later confessed that during the six years of toil, Christ had seemed to join him often in his little room. The sculptor had gained a vision which he merely transferred to the stone.

A man who has seen Christ

The glory of the tale is yet to come. Impressed by the quality of Dannecker's work, Napoleon Bonaparte later asked him to make a statue of Venus for the Louvre. But Dannecker refused. "A man," he said, "who has seen Christ can never employ his gifts in carving a pagan goddess!"

A man who has seen Christ! "I saw the Lord always before me," sang David. "Because He is at my right hand, I will not be shaken!" The poorest person in the world is not the one without money, but the one without a vision of God or a dream of his presence. As Dwight L. Moody, the 19th-century evangelist, lay on his deathbed, he admonished his sons: "If God be your partner, make your plans large!"

A man who has seen Christ has little time for carving out pagan deities. A woman who has seen Christ knows the strength of godly relationships, and does not grow restless with the changing times. A teenager who has seen Christ will not be shaken by the shifting values of a fad-oriented culture.

Even the rocks will cry out!

"It is always wise to look ahead," said Winston Churchill, "but difficult to look further than you can see!" But when you see "the Lord always before me," the vision is enough.

One day Michelangelo saw a block of marble which the owner said was of no value. "It is valuable to me," replied the great artist. "There is an angel imprisoned in it and I must set it free!"

That's what David's vision can do in a stone cold world. "I saw the Lord always before me!" And then even the rocks begin to cry out to the glory of God.

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